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SELECTIONS FROM INDIAN JOURNALS VOL. II

CALCUTTA JOURNAL 1820

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January 1, 1820

STRICTURES ON THE ASIATIC SOCIETY

To the Editor of the Calcutta Journal

SIR,

* * * I would at the same time wish to take the opportunity of endeavouring to do away something like an unfavourable impression in Manetho's mind respecting the usual mode of proceeding of the Society's Committee of Papers, who under the present constitution of the General Body must of course and I believe do act exactly in the same way as almost all other Boards and Committees at the Presidency transacting the greater part of their business in circulation, but whatever may be the result must of course be communicated to the first General Meeting. The only shadow of complaint that appears to exist against them is their being supposed to be occasionally over literary or fastidious in their decisions respecting the merits of Essays brought before them arising perhaps a good deal from the cautious fear of falling at all below the high scale of estimation in which the Asiatic Society's Researches have been held by the Literati of Europe. In other respects I am inclined to rank the Members of the Committee of Papers among the most industrious of the few working Bees to be found among the great mass of Drones that crowd the Literary Hive.

It may at the same time be observed that as every absent Member of the Society has it of course in his power to submit his suggestions in writing on any subject connected with the advancement of its Researches the improvement of its interior economy or any other branch of its general well being we ought therefore to be cautious in attaching blame if we happen to neglect opportunities of availing ourselves of this leading important and (if properly exerted) liable to prove most beneficial, privilege.

Neither do I complain so much of any particular want of energy in these members of the General Body who may happen to have an opportunity of meeting together at their *bimensial* board, but of a general growing apathy or stagnation of Literary

feeling, especially connected with Indian subjects, but too apparent of the late years, not among the members of the Asiatic Society alone, but among the *Anglo Indian Public* at large. Let us then only *endeavour* to rouse ourselves from this shameful lethargy, and the Asiatic Society shew the noble example, and I fear not the result. In looking forward to even the probability of a consummation of things so 'devoutly to be wished,' and the means of its accomplishment, I cannot help reflecting that instead of depending so much upon the members of the Asiatic Society at the Presidency, a great deal more ought naturally to be expected from the numerous members of the Body, *absent from Calcutta* and *advantageously scattered over the country*, whose spare time might be so usefully and agreeably employed in such occasional researches as the neighbourhood of their residence might throw in their way and for which their associates at the Presidency have neither opportunity nor leisure. It is from the absent members too that contributions towards the Museum must be expected to flow, and it is to be hoped that in future few opportunities will be lost now that we perceive that branch of the Institution at last likely to emerge from its state of discreditable confusion to something like order and arrangement *.

But not to anticipate further what must naturally fall within the sphere of my observations hereafter. I must here quit the contemplation of so pleasing a prospect however inviting it may be to many of us and recall my wandering thoughts to the part of my undertaking at present immediately in view, viz the attempt to take a short retrospect of the Original Constitution of the Asiatic Society, and the endeavour to estimate how far, under existing circumstances its labours have kept pace with the hopes of its Illustrious Founder.

* I cannot resist the opportunity of remarking that I have lately observed with mingled feelings of surprise and regret the most splendid collection of Minerals that has perhaps ever found its way to this country obliged to be offered for disposal by Lottery evidently because no individual can be found to become sole purchaser. And yet a long established Literary Society exists in our *City of Palaces* to whom this would not only be an eligible acquisition but to whose Library it is a natural if not a positively necessary appendage as Dr Wallch himself be he ever so experienced a Mineralogist will no doubt be ready to acknowledge should he have by this time commenced the arrangement of the jumbled Mineralogical Specimens in the Society's Museum.

fascinating Introductory Discourse of its learned enlightened and amiable Founder and President and few can be the number whose bosoms will not feel the glow of enthusiasm steal upon them while perusing it

After describing the genial feelings and reflections of the romantic and auspicious moment that at sea gave birth to the idea of forming a Society of Philosophic Research in Calcutta and induced him to console himself with the pleasing hope that if in any country or community such a union could be effected it was among his country men in Bengal their illustrious President naturally turned in the first place to congratulate his associate on the full accomplishment of his fondest and most sanguine hopes through their noble zeal and alacrity and they proceeded to take a view of the ample space allotted for their learned investigation a space bounded only by the Geographical limits of Asia with Hindoostan for its centre and to suggest therefore the name or epithet of Asiatic as the most classical and appropriate which the Society could assume

But if now it be asked observes Sir William Jones what are the intended objects of our inquiries within these spacious limits we answer *man and nature whatever is performed by the one or produced by the other* Human knowledge has been elegantly analysed according to the three great faculties of the mind memory reason and imagination which we constantly find employed in arranging and retaining comparing and distinguishing combining and diversifying the ideas which we receive through our senses or acquire by reflection Here the three main Branches of Learning are History Science and Art the first comprehends either an account of Natural Productions or the genuine records of Empires and States the second embraces the whole circle of pure and mixed Mathematics together with Ethics and Law as far as they depend on the reasoning faculty and the third includes all the beauties of Imagery and the charms of Invention displayed in modulated language or represented by colour and figure or sound

Agreeable to this analysis you will investigate whatever is rare in the stupendous fabric of Nature will correct the Geography of Asia by new observations and discoveries will trace

the annals and even traditions of those nations who from time to time have peopled or desolated it and will bring to light their various forms of Government with their Institutions Civil and Religious you will examine their improvements and methods in Arithmetic and Geometry in Trigonometry Mensuration Mechanics Optics Astronomy and general Physics, their system of Morality Grammar Rhetoric and Dialectic their skill in Chirurgery and Medicine and their advancement whatever it may be in Anatomy and Chymistry To this you will add Researches into their Agriculture Manufactures and Trade and whilst you inquire with pleasure into their Music Architecture Painting and Poetry you will not neglect those inferior Arts by which the comforts and even elegancies of social life are supplied or improved You may observe that I have omitted their languages the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge but I have ever considered languages as the mere instruments of real learning and think them improperly confounded with learning itself the attainment of them is however indispensibly necessary and if to the Persian Armenian Turkish and Arabic could be added not only the Sanskrit the treasures of which we may now hope to see unlocked but even the Chinese Tartarian Japanese and various insular dialects an immens mine would then be open in which we might labour with equal delight and advantage

Out of those and other luminous observations contained in this admirable address the Asiatic Society with proper respect and gratitude to their Founder framed the first set of Rules for their general guidance as follows

1st That the Institution be denominated the ASIATIC SOCIETY that the bounds of its investigations be the geographical limits of ASIA and that within these limits the inquiries be extended to *whatever is performed by man or produced by nature*

2nd That WEEKLY Meetings be held for the purpose of hearing Original Papers read on such subjects as fall within the circle of the Society's enquiries

3rd That all curious and learned men be invited to send their Tracts to the Secretary, for which they shall immediately receive the thanks of the Society

4th That the Society's Researches be Published Annually, if a sufficiency of valuable materials be received

5th That mere translations of considerable length be not admitted except of such unpublished Essays or Treatises as may be transmitted to the Society, by Native Authors

6th That all questions be decided on a ballot, by a majority of two third and that nine Members be required to constitute a Board for such decisions

7th That no new Member be admitted, who has not expressed a voluntary desire to become so, and in that case, that *no other qualification be required, than a love of Knowledge, and zeal for the promotion of it*

Being thus put in possession of the original Rules of the Society, let us also take a passing view of its amended or rather altered Constitution, as at present existing by noticing a few of its subsequent progressive Resolutions and Regulations—Among these are —

8th The future Meetings to be held on the 1st Wednesday of each ALTERNATE Month, but 9th should any business require immediate Meetings, such to be convened by the President &c

13th to 15th An Admission Fee of 2 Gold Mohurs, and a Quarterly Contribution of one Gold Mohur to be levied from each Member, to meet the current expenses of the Society, a Treasurer appointed, and also an Assistant Secretary, and a Librarian

16th A Committee of Papers instituted consisting of the President Vice President Secretary, and nine other Members to be elected annually and of these, 5 to be competent to form Committees to select from the Papers communicated to the Society, such as appear proper for publication

On the 2nd February 1814 (as per Art 26 and 27) A Museum was formed for the reception of all articles that might tend to illustrate Oriental manners and history, or to elucidate the particularities of Nature or Art in the East, and Contributions were solicited of the undermentioned nature viz

Inscriptions on stone or brass, ancient monuments, Moham medan or Hindu, Figures of the Hindu deities, ancient coins, ancient manuscripts, instruments of war peculiar to the East Instruments of music, Vessels employed in religious ceremonies, Implements of native art and manufacture, &c Animals peculiar to India dried or preserved, Skeletons or particular bones of animals peculiar to India, Birds peculiar to India, stuffed or preserved, Dried plants fruits, &c Mineral or vegetable preparations in Eastern Pharmacy Ores of metals, Native alloys of metals and minerals of every description, &c &c

By Art 31st, the superintendence of the above Museum was allotted to Doctor Wallich, but by 31, a joint Superintendent was obliged to be appointed, in consequence of that Gentle man's having to reside at some distance from Calcutta, and by Art 33 the Superintendent of the Museum was directed to return the Society's thanks to all persons making donations towards it

In addition to the 33 Articles containing the Rules by which the General Proceedings of the Asiatic Society are guided, and of which the above form the leading part it was *proposed* so far back as July 1806 that the Society should publish occasionally, as their funds would admit of it Volumes, distinct from their *Researches* to be termed *Bibliotheca Asiatica*, and to contain translations of short works in the Sanscrit and other Asiatic languages or extracts and descriptive accounts of Books of such greater length in these languages as might be offered to the Society, and appear deserving of publication

Again it was resolved on the 7th September 1808 First, that a Committee should be formed to propose such and carry on such correspondence as might seem best suited to promote the knowledge of Natural History Philosophy, Medicine, improvements of the Arts and whatever is comprehended in the general term of Physics to consist of such Members as might voluntarily undertake to meet for that purpose and Secondly, that a Committee should be formed in like manner for Literature, Philology, History Antiquities and whatever is comprehended under the general term of Literature And in the following month, appropriate Rules were adopted for the guidance of the Physical and Literary Committee thus instituted

Having thus briefly exhibited the leading features of the Constitution of the Asiatic Society, as connected with the object of these desultory observations we must now revert to the commencement of their *Researches* and proceed to notice the progressive publication of their successive volumes. But this task, and the endeavour to estimate from them how far the labours of the Society have kept pace with the hopes of its illustrious Founder, and how far that Body has continued to be the encourager of General Research, according to the original spirit of its Institution must I find, be the subject of a future Communication.

In the mean time,

I remain, Sir,

Your most obedient servant,

December, 19 1819

VIATOR

January 6, 1820

HINDOO COLLEGE

On Monday an Examination of the Pupils belonging to the Hindoo College took place before Sir Edward Hyde East, and several others interested in the cause of general education the results of which appear to have afforded satisfaction to those who were present. On the same day we attended an examination of the 1st or S Molunga Division of the Calcutta schools, which was held at the house of a respectable Native to whom the superintendence of this portion of a very considerable establishment for the education of native children has been intrusted by the Calcutta School Society.

On this occasion the Gooroos or Masters of nineteen schools attended each bringing with him three of the Pupils whom he considered to have made the greatest proficiency. Those were respectively examined by the superintendent and his assistant pundits in reading Writing Repeating by heart Spelling Explanation of words and general Geography in the Bengallee language and prizes allotted not only to the pupils of each school who were considered to have profited most by the lessons of their instructors but also to the masters themselves. The former consisted of Books in the Bengallee language, published we believe by the Calcutta School Book Society and the latter of pecuniary remuneration of from 3 to 6 Rupees each agreeable to the attention which the masters appeared to have bestowed upon the instruction of their pupils. Being unacquainted with the language in which the examinations were held we cannot speak positively with respect to the acquirements of our young native friends. They appear however to have been satisfactory to some respectable characters who were present and whose acquirements in Oriental literature must have enabled them to form a correct judgment.

Of the general character of the Institution we can safely speak and without hesitation pronounce it to be strongly marked with the traits of genuine benevolence its principal objects appearing to be the union of those whom customs climate and colour have hitherto separated by the gradual introduction of

congenial pursuits, and ultimately, congenial sentiments. The obscene legends of Hindoo mythology will now cease to be the only subjects obtruded upon the attention of the rising generation, and with the knowledge of their native language they will now imbibe sound principles of morality, and a general acquaintance with the customs, manners and ideas of other nations. The geographical instruction which they receive has been judiciously blended with useful hints respecting the formation and preservation of the globe which we inhabit, tending to impress such ideas as must finally point through the wonderful works of the creation to that power by which they were created. To pass any encomium upon those who dedicate their time and labours to such an object, would be to offer the reward of chaff when they are receiving that of an approving conscience.

The Examination of the second division took place on Tuesday, that of the third was held yesterday, and the fourth or last will be held to-day, (Thursday). The whole of these we believe include about 120 schools, containing not less than 2500 children. The satisfaction which we derived from witnessing this simple and interesting scene was such as we have seldom experienced, and we should strongly recommend such of our friends as are desirous of enjoying a few hours rational amusement, to avail themselves of the opportunity afforded of being present at the examination of the 4th division which still remain, and which no doubt will afford the highest gratification to those who may not think their dignity degraded by witnessing the first efforts of native children in acquiring that knowledge which will raise them higher in the estimation of their countrymen and may be productive hereafter of benefits to which we shall at present forbear to allude.

[As Mir

January 11, 1820

SCARCITIES AND DEARTH IN INDIA

To the Editor of the Calcutta Journal

SIR,

To trace back the train of ideas by which men come to their conclusions, even on the most trivial subjects, is a species of amusement in which I often indulge myself, but I have in vain endeavoured to discover those by which people otherwise well informed, are induced to attribute the present dearth to artificial scarcity. Mirza Aboo Talib Khan was not ignorant of the effects of what Adam Smith calls abridging labour, or improving its productive powers, and what Lord Lauderdale, with all the pride of a new discovery, denominates saving it. on the contrary, he calculates that England, by means of water, wind, and steam, *saves* or abridges the labour of men and cattle to one third of what it would be without their aid, and concludes that the price of commodities must be considerably lowered by their means, but the unfortunate Mirza farther, or in the same page, stumbles upon the Nerick, and thinks the Minister highly culpable in not reducing the price of those articles under his immediate controul bread, beer, and butchers' meat.

The vulgar prejudice against corn dealers, which has so often disturbed the peace of our native country, has, I fear, followed some of our friends to this country as closely as the love of his dear Nerick followed Aboo Talib to the land of liberty and of science.

Political Economy is the most manly of all the sciences, and as the object of your Journal is not only to gratify curiosity, but to disseminate knowledge, it behoves you, I conceive, to teach at least your correspondents, its most obvious principles of which some of them appear totally ignorant.

Of the four distinct trades of the corn dealer, enumerated by Doctor Smith page 291, vol 2, only one, that of the inland dealer, can be said to exist to any considerable extent in India, and his interest and that of the great body of the people, are demonstrated to be the same, by one of the clearest processes of reasoning that was ever offered to the examination of man.

Whoever examines says Doctor Smith with attention the history of the dearths and famines which have afflicted any part of Europe during either the course of the present or that of the two preceding centuries of several of which we have pretty exact accounts will find I believe that a dearth never has arisen from any combination among the inland dealers in corn nor from any other cause but a real scarcity occasioned sometimes perhaps and in some particular places by the waste of war but in by far the greatest number of cases by the fault of the seasons and that a famine has never arisen from any other cause but the violence of Government attempting by improper means to remedy the inconveniences of a dearth

Wealth of Nations Page 293 Vol 2

Those who assert that there has been no scarcity, but that the dearth has been occasioned by a conspiracy of the Merchants declare that we shall never have grain at the former price unless Government will vouchsafe to take the advice of the learned Abou Talib and send out the darling Nericks at the head of a military force Fortunately for the interest of the country and the happiness of the people the same ignorance does not pervade the higher departments of Government whereby improper regulations and injudicious restraints might contribute to turn the dearth into a famine

Let us suppose that the hypothesis were true that the dearth has been occasioned by an artificial scarcity and that it will continue to be so till the Legislature take measures to prevent it and that as great a quantity of corn has been produced during this time of dearth as was produced in times of cheapness and examine how the cause assigned is to operate in producing the effect exhibited

If the same quantity has been produced a dearth could be occasioned only by the great Monopolists purchasing up the corn and storing it in the granaries thereby preventing the same quantity from being distributed among the consumers There has been a great diminution of the population since the dearth commenced by the pestilential disease that has raged through out the country To have merely stored as much as this decreased portion would have consumed must have left the grain at its old price this is only a small portion of what must have been buried in the granaries of the Monopolists no foreign markets

presents itself to take away this store it accumulates and at the same time affords that grand desideratum to India a stimulus to agricultural industry more corn is produced to meet the increased demand the value of land augments and the strenuous advocates of our permanent settlement may lament that Lord Cornwallis had not been gifted with a prophetic eye to see the incalculable advantages of this grand conspiracy

The Monopolist must not only not sell what he purchased when corn was cheap but he must purchase from the farmer to be sunk in the same great store rooms a very large portion of what is produced now corn is dear otherwise the same quantity or a greater quantity being produced than grew when corn was cheap it would necessarily return to its former price The farmer of course will demand the highest price that the market will give for every successive crop and for the surplus produce after feeding his family and labourers for which he formerly got one rupee he now gets four He cultivates more This has a tendency to lower the price the Monopolist can sell none but must annually increase the amount of his purchases at a higher price still drawing from the fathomless ocean of his wealth still cramming his subterraneous granaries which nothing shall ever open but legislative wisdom

Let us suppose that this great band of conspirators were inhabitants of some foreign settlement and instead of burying their grain in caverns were disposing of it to a people industriously employed in manufacture can the imagination picture any thing more calculated to promote the welfare of the country than such a market for its surplus produce?

The fact is Sir that this monopoly is entirely the creation of the imagination that the farmer instead of being enriched by a monopoly having no controul over his prices is impoverished by a calamitous season instead of his usual surplus of 20 maunds after feeding his family and labourers that he has perhaps not one

Were it possible says Doctor Smith for one great Company of Merchants to possess themselves of the whole crop of an extensive country it might perhaps be their interest to deal with it as the Dutch are said to do with the spices of the Moluccas destroy or throw away a considerably part of it in

order to keep up the price of the rest but unless this great company were vested with a controul over the cultivation like the Honorable Company over that of opium or the Dutch over their spiceries the next crop would inevitably remedy the evil

Before the science of Political Economy was generally studied before Europe had been enlightened by the Monopolists of France or the Author of the Wealth of Nations the famine of 1769 and 70 in Bengal was attributed to the same cause a general conspiracy of Monopolists

Instead of increasing in bulk, the granaries have been emptied of the greater part of their contents in those days of dearth and though some grain may have been laid in it is in lieu of a portion of the old brought out for sale Those who wish to see legislative authority in preventing the accumulation of grain in years of plenty to supply the demands of years of scarcity question the wisdom of providence manifested in Egypt and are totally ignorant of the best interests of their fellow creatures

The Khureef or autumn crops have been generally good throughout India but as labour in the country is generally paid in corn the farmers have providentially reserved a larger quantity in proportion to what they reaped from the apprehension of a failure in the rubee or spring crops less has consequently been brought to market and the price is still high The spring crops promise fair and if they are not affected by the accidents still apprehended grain will inevitably be cheaper though the precautions of the farmer will prevent for a season or two the supply of the market to the full extent of their ability

One of the greatest blessings conferred on the natives by Europeans is the introduction of a greater variety in their agricultural produce their subsistence is become less precarious Any calamity of season which in England would have caused a dearth only might have been felt in India as a famine since the subsistence of the greater bulk of the people depended on two or three articles

This has been overlooked by those who have treated on Population and Political Economy They consider it as an evidence of excess population that in these Asiatic

countries, any deficiency in the season—any unexpected drought, reduces them to severe distress and even to absolute famine .

Upper Provinces, Dec 12, 1819

January 11, 1820

TO SUBSCRIBERS UNDER THE MADRAS PRESIDENCY

Our Madras Friends are already aware of the measures which have been taken to impede the circulation of the Journal through their Presidency, and will have already formed no doubt a correct opinion as to the motives in which these measures originated

As however, we find our desire to extend its circulation through their Territories rise in proportion to the weight and authority that has been opposed to it, we have determined to make any sacrifice rather than suffer our Friends in that quarter to be deprived of an opportunity of seeing now and then Discussions on topics which they are not likely to find touched on in other Indian Prints

The Journal will therefore be supplied as usual at Twenty Rupees per Month at those Stations which it may reach without having to pass through the hands of a Post Master who may levy a tax on it by order of the Madras Government and such as pass through Ganjam on their way, where the additional impost of Madras Postage must be paid will be supplied at Ten Rupees per Month the price at which it is delivered to Subscribers in Calcutta by which means we shall suffer an actual loss of so much of the Postage as is paid by us for the free passage of the Paper as far as Ganjam and be paying about Fifteen Rupees per Month for what we shall receive back Ten for—making the overplus a premium to the Subscribers for their patronage of

Free Discussion which we hope to see made subservient to the great end of Public Good for which alone it was granted us

The measures of the Madras Government in refusing to let the Paper pass free beyond Ganjam tho marked FULL PAID at the Post Office here and placed on the same footing as Post Paid Letters which go free to their destination without any impediment has already occasioned us a considerable loss in refunding the Postage exacted from our Subscribers in that Presidency which had been already acknowledged to be FULL PAID here though this measure has brought us an increase of numbers from that quarter The sacrifice we now propose will be it is true an addition to such pecuniary loss but it will at least be a VOLUNTARY one and we trust that the dissemination of sound Principles in Politics and Free Enquiry on all topics of great public interest will meet no check by this means but that the Triumph of Liberality over its opposite quality will be full and complete whatever obstacles may be opposed to it or in what ever quarter such opposition may originate

Messrs BINNY & Co of Madras will receive all Bills due to the Proprietors of the Calcutta Journal from such Gentlemen as may find it inconvenient either to remit small sums or have no Agents in Calcutta to whom to order a reference for payment of their Accounts and their Receipts will be a full discharge

TO BOMBAY SUBSCRIBERS

The inconvenience of making small Remittances from Stations under the Bombay Presidency having been represented to us and most of our Friends on the western side of India having no Agents in Calcutta to adjust their Monthly Bills Messrs REMINGTON CRAWFORD & Co have kindly undertaken to receive the Amount of all Bills due at Bombay and the Stations subject to that Government and will grant Receipts for the same

TO BENGAL SUBSCRIBERS

It having been communicated to us from several of the Stations of the Bengal Presidency, that a charge of Two Annas per Number has been made on the delivery of the Calcutta Journal though marked *Full Paid* before it leaves the Post Office here an application has been made to Government to ascertain on what grounds such charge was made to which a Reply has been received of which the following is an Extract dated General Department November 26 1849 —

Par 2 It appearing to the Government that the payment of Two Annas Postage on your Journal has been improperly levied at the subordinate Post Office alluded to by you Orders will be issued to the Acting Post Master General directing him to instruct the Deputy Post Masters at those Stations to refrain from the practice in future and desiring him to refund to you at the Presidency, the Amount which may be proved to have been thus surcharged on account of your Paper

(Signed) C LUSHINGTON
Secretary to the Government

As the Calcutta Journal is guaranteed by the Supreme Government to pass Free of Postage to the Subscribers through every part of India to which the Post Office Regulations of this Presidency extend—it is requested that any irregularities or obstructions to the intention of Government in this particular may be represented in order that they may be counteracted and redressed Ed

January 1st 1850

Saugor Island—We are happy to hear of the operations at Saugor Island being continued with redoubled hopes and the usual activity Mr Macleyn is now acting there in the room of Mr Plumet who is nearly recovered from illness and preparing to resume his functions From the report of the former

Gentleman three thousand biggahs would appear to have been cleared during last month with about 500 coolies. Mr Maclean had pitched his tent quite close to the woods and complained neither of mephitic exhalations nor of typhus. It must be remarked indeed that while sickness has raged and is still occurring in the Establishment of the Saugor Society it is not known on the spot which Government have reserved for themselves. From this comparison and the circumstance of Mr Maclean who encamped somewhere else having preserved his health we incline to attribute the sickness in question to the locality of the Establishment of the Society, or rather to some circumstances of that Establishment. It may be conceived for instance that when about a thousand native men women and children of the lower orders are from motives of safety shut up within a necessarily very circumscribed place all the inconveniences of accumulated population must arise and can be obviated but by special measures. We hear moreover that the seat of this population and that spot alone is infested by the visit of thousands and thousands of very small crabs or crustaceous animals neither the genus nor the species of which do we know and we think indeed that the crabs (*cancers*) though the number of their species be carried to about 30 are far from being all known. These crustaceae are no doubt attracted there by animal exuviae and themselves contribute to increase the filth which they seek. We would therefore submit to the Superintendent the propriety when he returns to the Island of himself remaining apart from the Establishment and of introducing immediately into it such regulations as he may think calculated to counteract the evils above alluded to.

A junta of enterprising agriculturists here demanded from the Society 50,000 biggahs of ground on the same conditions as Mr Palmer had obtained but whether they did not offer the same security for the fulfilment of their engagement or the Society no longer thought it suitable to their views to make any further grants of that kind the demand was not complied with.

A hundred Mog families have also asked leave to settle themselves on the Island.

The clearing of Gunga Saugor has begun under the superin

tendence of Mr Falconer and a good many buggahs of ground in that part of the Island have been sown with rice

The garden made by Dr Dunlop was in a thriving state

TIMES

January 14, 1820

*** We may mention a striking instance, either of the limited vigilance or limited powers of the Calcutta Police, with regard to the cognizance of Dead Bodies—the requisite enquiries of how they came by their death—and the proper disposal of them afterwards—and having had occasion to observe with much pleasure as one of the benefits of Free Discussion that the Question of Coroners Juries which had been agitated in this Journal between the last and present Session of the Supreme Court has been adverted to at great length by the Honorable the Chief Justice in his recent charge to the Grand Jury of Calcutta we may hope that the mention of the fact we are about to detail will also attract the notice of the proper Authorities

On the morning of Tuesday last as an Officer of the H C Artillery was coming from the Cantonment of Dum Dum into Calcutta he observed on the high road near the town—a dead corpse lying on an elected frame something like a matted bedstead fastened with cords and exposed to public view On enquiring into the cause of its being placed there the only information he could obtain was that the body had come to its death—no one knew distinctly how—but that it had been placed there by some of the people of the neighbourhood as no one knew who the deceased was and consequently no one was willing to undertake the charge of his interment

The Gentleman who saw this naturally inferred that the Thannadar or other Police Officer (Superintendent) of the Division or District or Neighbourhood in which the offensive Exhibition took place would cause it to be enquired into—that an Inquest would be held on the body—and that its putrefying remains would be removed from the public highway either for interment or such other fate as might be deemed best On passing by the same spot on the Thursday following (yesterday the 12th instant) he was surprised to observe however that the

- body remained in the same place with this only difference that it was covered with a cloth and that the portion of it near its head and face was exceedingly black whether from blood or other matters was not ascertained,—and that as far as he could learn no steps had yet been taken to bring the affairs to the notice of those whose duty it was to take cognizance of it

Having mentioned these circumstances personally to us we deem it our duty to detail them We should be ashamed to wait for solicitation—or to be challenged in the name of the violated laws of our country as the Madras Editors have been—to bring such an affair to public notice We conceive that the Authorities themselves will be as much disposed to thank us (silently at least if they do not condescend to express that approbation) for bringing matters to their knowledge which might not otherwise have reached them as the Public, who are benefited by the removal and redress of the evils pointed out This ought at least to be the feeling of *all* parties in such a case—but whether it be or not it can have no influence on our conduct We prefer infinitely the steady and conscientious performance of our duty—with all the opprobrium invective or persecution that it may involve to the smooth and traitorous abandonment of that duty—even if it were to be repaid by the smiles of power the applause of the multitude or all the flattering distinctions which either private testimony or public eulogies could bestow

Explanatory Remarks

In the Letter published in the *Government Gazette* of yesterday dated from Hansie and signed A B C the Writer still persists in asserting that the Facts stated in the Letter addressed to us from Nusseerabad are inaccurate and pledge himself that *all* the Facts stated in *his* Letter to the Editor of the *Government Gazette* are on the contrary quite true The Correspondents who are both anonymous to the world at least however they may be known to the respective Editors, stand thus exactly on the same footing and which of them is right, no one but those who are intimately acquainted with the state of things at Nusseerabad can say and neither the Editor of the one Paper nor the other can we suppose take upon themselves to pronounce

When the Letter first appeared, it was insinuated by a Correspondent of the *India Gazette*, that it was manufactured in the Office of the *Calcutta Journal*, which was really giving us credit for a degree of omniscience and ubiquity that we hardly expected to have been honoured with. Improbable as such a supposition was, there were many weakminded persons (who never dreamt how impossible it was for one stationed at his desk in Calcutta to know what was passing in the interior of India but through Correspondence with others on the spot) by whom it was really credited. To satisfy these, we gave notice that the original of the Letter lay in the Office for the inspection of all who doubted its authenticity. This was the only proof we could offer, but this instead of being well received, was construed into a breach of confidence, though fortunately as no one came to examine it, no effects resulted there from.

The next objection raised against this Letter was, that it dared to question the wisdom and policy, if not the justice and purity of the British Government in India and it was therefore alleged that it was on our part an atrocious abuse of the Liberty of the Press to dare to give utterance to anything that could go to question either the purity or the policy of our Rulers. Lord Hastings however when he explained to the world his motives for removing the invidious shackles from the Indian Press understood this subject better,—and said, *It is salutary for Supreme Authority, even when its intentions are most pure, to look to the control of public scrutiny. While conscious of rectitude, that Authority can lose nothing of its strength, by exposure to general comment. On the contrary, it acquires incalculable addition of force.* We have too high an opinion of His Lordship's sincerity to suppose that he did not mean this to the full extent of its import, and on that ground we stand exonerated in our own minds, and in the minds no doubt of the Public.

Another Letter addressed to the Editor of the *Government Gazette* adverts to the tenor of our remarks on the subject of the Postage of the Journal through the Madras Presidencies. The remarks themselves are before the world

In them we stated it as our opinion, that our Madras Friends were already aware of the measures which had been taken to impede the circulation of the Journal through their Presidency, and had no doubt formed correct opinions as to the motives in which these measures originated

On this the Writer of the Letter (speaking of the Editor) says ' He now states that measures (*unjust ones of course*) have been taken to *impede* the circulation of his Piper through that Presidency This interpolation of *unjust ones of course*, shews we think, by what spirit the Writer of the Letter was actuated If they were positively *unjust*, we hope and believe that the British Laws would give us redress We did not say that they were unjust or illegal but we stated what is precisely the fact, that while Letters put in the Post Office of Calcutta and marked FULL PAID, are suffered to reach Madras without an additional impost at Ganjam and while Madras Newspapers marked FULL PAID, are suffered to reach Calcutta without such impost also the Calcutta Journal which was marked FULL PAID, and the full Postage of which was accounted for in the Contract with the Post Master at this Presidency, was NOT allowed to pass on the SAME FOOTING, which DID impede its circulation and which justified the Subscribers in demanding from us as they had been refused it from the Post Master at Madras, a refund of all the additional expence thus incurred by them, and justified us also as we conceived in stating this circumstance through the medium of our Paper

The error is said to have arisen in a misconception of the Post Master General as to the intentions of the Government here The terms of the Contract guaranteed the Free transmission of the Journal to all parts of India to which the Post Office Regulations of this Presidency extend The Post master as well as ourselves knew that if a Letter or a Newspaper was put into the Calcutta Post office and the amount of the Postage due on it from this to its ultimate destination deposited with him the mark of FULL PAID being placed on the cover would carry it to its destination whether to Bombay Madras or Ceylon without an additional expence to the person to whom it was addressed The Post Office Regulations of this Presidency do therefore extend to these places as far as the power of receiving the Postage on Letters or Papers here,

and transmitting them Free to their ultimate Address is concerned In this light we at first regarded and still continue to regard it and it appeared to us then as it will does notwithstanding the misconception of the Post Master and ourselves on this subject that the same Regulations which could guarantee the free passage of *one* Letter or Paper in this way could guarantee *another*, and that while *some* letters and Papers were suffered to pass free and without interruption, from Calcutta to Madras by every Dawn the demand of an impost or tax or postage (for we mean nothing more by one of these terms than another) on the Calcutta Journal, did appear to us it still does a deviation from a rule that we conceive should at least be consistent in practice and applied to *all* Letters and *all* Papers marked in the same way FULL PAID alike

Whether the Supreme Government whose intentions were unconceived—or the Post Master General who acted on that misconception—or the Government of Madras who demanded a Postage on the Papers marked FULL PAID—or ourselves who paid the equivalent for the affixing such mark—or our Subscribers in the Madras Territory who paid the additional Postage on them from Ganjam—ought to bear the expence—we do not presume to determine We can only say that in an attested Copy of a Letter now before us dated from the General Post Office at Madras on the 6th of December 1819 and signed by the Post Master General of that Presidency it is stated that in consequence of a recent Communication received from the Post Master General at Calcutta the charging of Inland Postage on the Calcutta Journal transmitted from this Office to outstations ceased on the 26th of October So that the Papers were first charged with Inland Postage then suffered to go free and since made subject to Postage again all within the short period of three months which to say the least of it shews as great an appearance of misconception on the part of the Post Master General at Madras as on the part of the Post Master General of Calcutta and ourselves here

Be this as it may the loss has been hitherto our own and great it is we have neither asked nor expected any one to participate in it The deduction granted by the Post Office

here, on the amount of the Contract, applies only to the *future* transmission of the Paper, since we were apprized by the Government of its intention being that it should pass Free only to Ganjam and has no retrospective effect,—the amount being the difference between the Postage to that place and to Madras, —which was justly demanded by us and readily and promptly acceded to by Government. When we propose to supply the Journal to the Madras Territories for Ten Rupees per Month, and pay the Postage on them from hence to Ganjam which amounts to Seven Annas per cover, it will be seen whether there is a *voluntary sacrifice* on our parts or not, and whether the Writer in the *Government Gazette* unintentionally misconceived, or wilfully perverted our expressions and our meaning

January 15, 1820

ASIATIC SOCIETY

A Note has reached us from an Anonymous Correspondent containing some hints or heads of remarks which occurred to him on reading the Report of the Meeting of the Asiatic Society. As they are very briefly expressed and refer to different portions of the Report, we have thrown them into the form of Notes to the Text. The Report itself as given in the *Government Gazette* of Thursday, is as follows —

Asiatic Society—On Saturday the 8th instant there was a Meeting of the Asiatic Society, at which the Marquis of Hastings presided.

The Baron de Richemont and Lieutenant Colonel Fitzclarence were unanimously elected Honorary Members of the Society.

Colonel Mackenzie was elected a Member of the Committee of Papers.

A letter was read from Mr. Moorcroft dated Joshree Math. Nov. 18th 1819 about two days journey from Budree Nath a celebrated place of Hindoo worship. He was anxious to procure copies of an inscription at the Temple of Budree Nath or its neighbourhood, which might throw some light on

the ancient theological history of the Hindoos but found on enquiry that there were none but such as were of modern date. He however heard that there were four large sheets of copper covered with small but deeply engraved characters deposited at Punkhesur, a dependency of *Budree Nath*, and said to contain the history of the Temple and the tenets of the Buddha faith. These he thought it would be useful to borrow and send to Calcutta to avoid the risk of errors in copying them likely to occur from the inscriptions being in a language wholly unknown to the Brahmins in attendance at the Temple. Having explained to the High Priest of *Budree Nath* the importance of having their meaning ascertained and pointing out the necessity of forwarding the sheets of copper to Calcutta for the purpose his wishes were complied with. Mr Moorcroft has packed up the inscriptions and sent them to the Commissioner of Kumaon to be immediately transmitted to the Asiatic Society under an engagement to return them to the Temple within the period of eighteen months.

Captain Lockett the Officiating Secretary suggested the propriety of repairing the monument over the remains of the late Sir William Jones the Founder of the Society which is in a very ruinous state and gave in an estimate of the expence. This laudable suggestion was immediately adopted.

A letter was read from the Honorable G Dowdeswell Esq presenting to the Society a valuable copy of Rumphius's Work on Botany.

A letter was read from Dr Tytler transmitting on the part of Captain Dobbs of the 1st Regiment Native Infantry a species of Beetle procured in the territory of Oude. Dr Tytler conceiving it to be a non descript had named it *Scarabæus Bucephalus* or Bull headed Beetle in consequence of the curious conformation and appearance of the horns which nearly resemble those of a Bull. This species of Beetle however is to be met with we understand in the neighbourhood of Calcutta and is not uncommon.

Colonel Hardwicke proposed that a young subject of the genus *Trichecus* received from Major Furquhar at Singapore might be forwarded to the Royal Society in England for the purpose of Anatomical examination. The proposal was approved.

The great delay in completing and publishing the volumes of the Researches being a source of general complaint, several remedies were suggested at this meeting of the Society. Mr. Gordon introduced the subject, and after some discussion, the following important resolution, proposed by Mr Holt MacKenzie, was unanimously adopted

Resolution, that the Committee of Papers cause the several disquisitions, printed by the Society, to be distributed to the Members in such parts, and at such periods as may, by the Committee be found most convenient twelve copies of each disquisition or of the part containing it, to be sent to the authors (1)

Several rules were framed respecting the management of the Library, which is to continue open from 10 to 4 o'clock every day, Sunday excepted (2) None but the members of the Society are to be allowed to borrow books, without special permission from the Committee of Papers (3)

On Monday last at 11 o'clock the Marquis and Marchioness of Hastings accompanied by the Aides de Camps, and Captain and Mrs Gilbert proceeded to the House of the Asiatic Society in Chouringhee, for the purpose of inspecting the Museum and Library (4) They were received at the entrance by the Officiating Secretary and Librarian Captain Lockett and Mr Gibbons, who attended for the purpose of pointing out such articles as appeared peculiarly worthy of examination, and giving such information as the noble visitors might require

(1) The committee of Papers have always authority to determine on any point respecting the publications indeed it is their particular duty to superintend it This plan may be convenient to the Members but it is liable also to some serious objections

(*) A Rule to this purport was proposed some time ago which the Proposer perhaps was not aware of Is not this a most inconvenient time for visitors? There are few people, except Ladies who are sufficiently at leisure to visit the House except in a morning or evening formerly the House was open every day Sunday included

(3) It is difficult to conceive what gave rise to this proposition. Many people will think it illiberal and as it is not generally thought that many Books have been borrowed by Non Subscribers or if so that any loss or inconvenience has arisen therefrom the necessity of marking it is not obvious

(4) The Marchioness was accompanied by three Ladies whose names might have been equally mentioned — ANONYMOUS

The following articles are said to have attracted particular notice —

A Piece of Rattan from Nepaul 8½ feet long—An Elephants Tusk 7½ feet long—A Snake with two heads—A stuffed Quadrupe &c. from Malacca—Malay weapons &c—Blowing tubes for dirt—Specimens of Mosuc from Agri and Golconda—Canon from Fungo about 6 feet long—Crystal images from Nepaul—Sculptures from Persepolis Java &c—Shells of the Gigantic cockle *Kuma* of the Malayas *Charonia* of Linnæus One of the valves is about 3 feet across and is supposed to weigh nearly three maunds—Petrifications of various kinds—Some stuffed quadrupeds and birds—The grand Work on Egypt commenced upon under the patronage of Bonaparte—Several curious manuscripts on cloth leaves &c.

CRUELTY TO ANIMALS

To the Editor of the Calcutta Journal

SIR,

Not long since it appeared to be a general opinion among our worthy fellow citizens here that every thing was so admirably conducted in this part of the world that there was no room left for improvement but I believe even during the short reign of the *Calcutta Journal*, that opinion has been considerably, if not entirely shaken

I dare say, (at least I hope so) the subject has often before given rise to animadversion but who can behold without remorse and pity, mixed with indignation the cruelties that we daily see practised on one of the most patient and laborious animals with which we are acquainted The unfortunate bullocks that are doomed to the Hackeries in Calcutta many of them daily suffer the most severe torture by having a portion of their necks lacerated and partly sawed off by the vile manner in which these unfeeling Natives of India [what term of reproach would not be applied to them in England?] harness them to the vehicles not to mention the more gentle modes of cruelty by wrenching their tails wounding them with sharp pointed goads and sustaining them if one may judge from appearance in a constant state of hunger on a very scanty portion of food

Many Readers have doubted and all have been struck with horror at the account given by Bruce the celebrated Traveller of the custom of cutting steaks from live animals in Abyssinia but without going from Calcutta any person may be a witness of cruelties which if not much beyond are at least equal to this in enormity although those who are passing by in palanquins looking perhaps over a Novel or a new Poem regard these matters with indifference

I cannot help thinking that the interference of the Public would be justified by policy as well as humanity and any law or regulation which might be enacted to lessen the tortures of those dumb sufferers who have no one to plead their cause

would, I am persuaded, be effectual in lessening, at least, if not entirely removing an evil, which it is impossible for any man of feeling to regard without pain and regret.

I am, Sir, your well wisher,
T. M.

Calcutta, January 14. 1820.

FRIENDLY ADVICE

To the Editor of the Calcutta Journal

SIR,

By this time I suppose you are hardly able to hold up your head under the periodical attacks made upon your Journal, by the sapient knot of your Editorial Brethren

The *Government Gazette* comes out regularly with its squib or letter, the *India Gazette* had its weekly poetical parody, until at last the Editor was himself stunned by the braying of his A. S. S. and then, Sir, comes BENJAMIN BARBAROSSA, with his heavy wit in aid of this light artillery, and by the help of dashes, italics, and small capitals, contrives to be very facetious, and (truth compels me to add) very narcotic. You have indeed put your head into a hornet's nest, and out they sally, loud and angry. I had nearly omitted to reckon the Editor of the *Harkaru*, raving and ranting about "the silly Journalist," trying to attract notice and obtain readers by the noise and splutter he makes, and bawling the more, the more they wont come.

You must never make any mistakes or slips, Sir, none will be pardoned. If you fall into the same blunder about your Post Office Contract with the late Post Master General, and like him, suppose your Journals were to go to Madras the whole way Post Free, when JUTUS could have told you all the time 'that the Madras Postage *always* commences at Ganjam' even on Letters marked "Full Post Paid," in *him* it was a mere venial slip,—but you, Sir! you ought to have known better. And if you complain of the hardship you have suffered, in moderate language, violent terms shall be put into your mouth.

Say that measures have been adopted to impede the circulation of your Journal and it shall be reprinted with the comment '*unjust ones of course, made to your hand*'

You should study Indian Geography better also and not mistake *Nahun* for *Nagpore* People do sometimes write crabbed hands which make the proper names especially a little difficult to make out—and you *might* have supposed the Letters were written by the same person merely from the hand writing and signature being the same but that was a blunder and you should learn Geography better from JULIUS, or the Editor of the *Government Gazette* who is eminent in that Science

He has given us to-day an account of Lord Byron's way of life at Venice among the varieties from the light part of the belles letters (the very syllabus and the cream of Literature) which he serves up to his readers In this we are told that he (Lord Byron) passes his time in great indolence except as to riding surely (says the Editor) we may add writing He rises very late breakfasts rides till dusk &c I hope next week the Editor or his Friend JULIUS will inform us in what part of Venice Lord Byron takes his violent equestrian exercise It must indeed appear a novelty in that capital a freak worthy of a Milford Anglais

Though the good man makes a slip here however he is all alive on *great* points and in the notice of the Palembang Expedition he is so politely civil in believing every thing to which his Brother Editor of the Government Gazette at Batavia gives the stamp of his authority so contemptuous of information received by private letters and from anonymous sources and so zealous for legitimacy that nothing more could be expected even from the Editor of the Brussels Gazette

Where is MATTHEW BRAMBLE amidst all this He gave on scratch some months ago and that had a visible effect Why does he not apply the lash again?

Yours
Q IN THE CORNER

Chouranglee January 1st 1820

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January 17, 1820

FEMALE INDIAN FICIDE

To the Editor of the Calcutta Journal

SIR,

Your Journal of the 16th of December, contains a Letter from A B endeavouring to show, that the inhabitants of the Joobul Country have falsely charged themselves with the occasional commission of Female Infanticide and leaving the disproportion between the sexes to be accounted for in some other manner yet to be discovered

His first reason why the fact in question should be improbable namely that the country is *thinly* peopled need not detain us long He will not pretend that the country is not peopled up to the level of its actual resources, that the income of the labourer is more than sufficient for his maintenance and that therefore the population is not stationary but increasing If this were so slaves would not be *exported* and the fear of poverty from a numerous family would not be evinced by the practice of Polyandry He thinks that in Joobul women are more valuable than men and that Polyandry has been originally adopted, and still continues from the inability of individuals to purchase each a wife for himself He asks, therefore, why should female infants be destroyed in a country where it is the interest of the parents to rear the females rather than the males in order to supply the demand which there ought to be for wives?

Admitting that female slaves are dearer than males yet this future resource could not operate with every family so as to induce them to rear their third fourth and fifth daughters It could neither influence those who were so poor that they could not support the intermediate expence until the children were of a marketable age nor with those whose rank and respectability prevented them from ever resorting to such a mode of disencumbrance He says wives are dear because they are scarce and thence the custom of Polyandry But why should they be scarce, if as he contends there is no exposure of female infants? If Polyandry be the consequence of a deficiency of women to what is that deficiency owing?

But the prevalence of Polyandry among the Navars and in Tibet proves that the custom does not necessarily imply a dis

proportion in the number of the sexes. In these countries there is no want of women, and yet in most families there is a plurality of husbands to one wife. A. B. speaks of the expence of the first purchase of a wife as being the only obstacle to Monogamy in Joobul. He does not advert to the subsequent expence of maintaining her and their children. He does not consider that there are millions of bachelors that cannot afford to *receive* wives, if they were gratuitously offered to them. We need not doubt then that in Joobul Polyandry is one of the *causes*, not the *consequence*, of the admitted inequality in the existing number of the sexes.

According to A. B. if Infanticide prevail at all in Joobul, it must be of males rather than of females. But the world does not afford an example of the exposure of male children in *preference* to females, whereas there have been several examples of the converse. And it is my object in this letter to suggest reasons why *Female* Infanticide may be suspected to obtain in a certain degree at this moment throughout India.

The few who have directed their inquiries to this subject have found that in India there is an excess of *males* being a result contrary to that produced by the operation of natural causes in every other country, wherein, from the emigration of the males and the numerous casualties to which they are subject 'by flood and field' and by unhealthy employments there is a small excess of males born and considerable excess of *females* living. In Mr. Colebrooke's most valuable little Work on the husbandry of Bengal, he tells us that the results of his inquiries with the population of a 'a few villages' exhibited 179 inhabitants in each village viz 92 males and 87 females. This disproportion has been confirmed by recent inquiries. In the 'Appendix to the Fifth Report' at page 786 there is a Letter from Colonel Munro to the Board of Revenue dated 6th of July 1807 wherein he says that population of the Ceded Districts is 2 014 291 and that the number of males is supposed to be one tenth more than of females. How are such results to be accounted for? Are they compatible with the supposition of the *non-existence of Female Infanticide*?

In Mr. Orme's time our statistical knowledge of India was so slight that we find the following passage in his *Historical Fragments*. Every Gentoo is by his religion obliged to marry,

and is permitted to have more wives than one *It has been proved, that the number of females exceeds that of males, or that a plurality of wives produces not the effect in India, which it is imagined to do in other countries, that of decreasing the number of a people "*

In all countries, the richest and the poorest, the most civilized and the most savage, it is easier to provide for sons than for daughters but in India, sons derive additional value from its peculiar superstition They only can perform the rites that are to give relief to the souls of their deceased fathers 'The Hindoos says Mr Ward, 'are said to exercise much tenderness towards women in a state of pregnancy, not however from any high sensibility in reference to the sex, but from an anxious concern to secure the safe birth of a child hoping *it will be a Son*, to whom they may commit the charge of releasing them after death from a state similar to purgatory' I XIII

Of the Koolcenu Bramins, Mr Ward says "it is essential to the honor of a Koolcenu, that he have one daughter, *but by the birth of many daughters, he sinks in respect*, hence he dreads *more than other Hindoos* the birth of daughters Some inferior Kulcenus marry many wives, I have heard of persons having 120, many have 16 or 20, others 40 or 50 each " I 61 And at page 195 he gives some specimens of the issue of Koolcenu marriages by which it appears that more of them contrived not to be dishonored by a majority of daughters, viz

First example,	65	wives—	41	sons—	25	daughters
Second example	72	"	32	"	27	"
Third example,	60	"	25	"	15	"
Fourth example,	42	"	32	"	16	"
Fifth example	82	"	18	"	26	"
Total	321		148	"	109	"

From all these considerations I not only concur with PHILANTHROPOS, in thinking that Lieutenants Gerard and Herbert have not been deceived but am of opinion that the charge of Female Infanticide may be preferred against a greater extent of country than has hitherto been generally suspected to be the theatre of that crime

On the Ganges, December 22, 1819

PAMPHILUS,

LIBRARY SOCIETY

To the Editor of the Calcutta Journal

SIR,

I some time ago attempted to draw the attention of your readers to the existence of the Calcutta Library Society, (which was even unknown to many) and I will now give you some further account of the Institution. I cannot do this better than by relating to you, what passed at a General Meeting of the Proprietors held a short time since.

It there appeared, that the Society is not only out of debt but the accounts of the Treasurers present a considerable balance in its favor and if it were to meet cordial and general support I am certain much public utility would be the result. Many well wishers to the Society object to the sum required of each person before he becomes a Proprietor, which sum is no less than 200 rupees. But they do not recollect what they will get for their money for that 200 rupees they become legally entitled to a share in the property of the Library, which if sold to-morrow would return nearly treble the sum to each Proprietor and in addition to this the share they have thus become entitled to is transferable to a Friend should the holder of it be obliged to leave the Presidency, and whilst he is absent from it no Monthly Subscription is demanded from him yet when he returns again he may resume his connection with the institution.

How then can any one complain that this premium of 200 rupees is a sheer loss? I will venture to say, that no one could point out a more eligible mode of disposing of 200 rupees to advantage. Many members of the Institution hold two shares—some three and one Gentleman whose name I must take the liberty of mentioning holds no less than four and this Gentleman is Lieutenant General Sir John McDonald who as far as I am able to judge makes a better use of his money than any man in India for he is ever ready to support any Institution which leads to the improvement of his fellow-creatures and can any one be more entitled to this character than the Calcutta Library Society?

Dr W Russell was President of the Society last year. For the present year the Meeting unanimously resolved to elect Sir

John McDonald, as President, and he was consequently called to the Chair. The Society may indeed look up to him as its Father, and I only hope the worthy General will long continue to regard it as his favorite child.

I am anxious to call the attention of the Public to this Institution, because I am strongly impressed with the idea of its utility, and it only requires more general encouragement to become in a short time a Library of great value. It at present contains nearly 5000 volumes, and all these are modern Works forming a very interesting and respectable collection but still we are not possessed of many Works of reference, and it were much to be wished, that this might be accomplished. This might, and will I have no doubt, be done but Gentlemen should come forward and join cordially in the undertaking, and what now appears difficult to a few, would be easy to be accomplished by the aid of many. We have already a balance in our favor and should this be increased to a respectable sum it is in contemplation to send it to some person at home to purchase such Books as shall appear to be most wanted in this country but this is only contemplated, and it is a reproach to the inhabitants of Calcutta that it is not carried into execution.

Let me hope that this humble representation may have some effect and that a sense of the utility of the Institution to all classes of society will induce the heads of that society to take it under their patronage. The rooms granted to the Members of the Institution by the liberality of the Managers of the Town Hall are found to answer the purposes for which they were intended and a saving of 1000 rupees per annum to the Society is the result. Why not then continue this good work?

It will be satisfactory to those who are concerned in the welfare of the Institution to learn, that Mr Richardson alone now supplies the Library with Books Mr Underwood having given such dissatisfaction to the Society and so materially contributed to plunge it into those difficulties from which the liberality of its Members have now extricated it that they even were under the necessity of forbidding him (Mr Underwood) to send out any more supplies.

We are now, however, receiving regular and well chosen

selections of Books from the hands of Mr Richardson who appears to deserve the high character he has every where acquired for punctuality and attention We have thus every prospect of success and from the attention paid to the business of the Library in every department there is no reason to apprehend future embarrassment It only remains then for those Gentlemen who wish to become Members of the Institution to send in their names to the Secretary and for the small Sum required they may not only procure an adequate compensation in the pleasure they must derive from it themselves but will be means of materially assisting the cause of Literature and effectually promoting public good

ZENO

Calcutta January 14 1820

PUBLIC EDUCATION

To the Editor of the Calcutta Journal

SIR

I can scarcely recall to mind any occasion in my life on which I have enjoyed a higher intellectual pleasure than was given to me at the Examination of the Scholars in the Park Street Academy on Tuesday the 21st ultimo To a person who has the least fondness for Literature and Science there is an unspeakable delight in beholding the early blossoms of genius and the fruitful expansion of juvenile talents especially when the roseate blush of ardent emulation is seen to glow without the least discolouring from the livid tints of envy It is a delight that emanates from the best sympathies of our nature and spread itself through all the noblest faculties of the mind It insensibly leads us back into the happy scenes of our youth makes us think with grateful and reverential respect of our *Alma Mater* and turns our reflections with a pleasing mixture of joy and regret to those hours which we have prudently devoted to the attainment of knowledge and virtue and those which we have carelessly wasted in folly and dissipation

Although from the tenor of the Advertisement, which confidently invited the Public to this exhibition, as well as from the known character and abilities of the Preceptor, it was reasonable to hope that something good would be produced, the event so much surpassed whatever I had pictured to my own fancy of the education of youth in this country, that I did not leave the room till the Examination was completely over, and the little fellows had been made happy in the receipt of those prizes and honors, for which they had been so zealously contending. I then reluctantly quitted the interesting scene, with sentiments of surprise, pleasure, and admiration, that language cannot well describe.

What greatly contributed to produce and to enliven these sentiments in me, and in other spectators, was a short Prefatory Address from the Preceptor, in which he informed the company, that 'the recent ill state of his health had precluded his attention from any thing beyond the ordinary class duties of the School, that the Pupils had therefore had little or no preparation further than the appointment of their tasks, and only one rehearsal so that what would that day be exhibited was nothing different from their daily lessons and exercises, and what they were at all times prepared to exhibit, if called up without a moment's notice, any day in the year," and really, Sir, when this circumstance is taken into consideration, the whole performance must have appeared to every body present not only reputable in the highest degree, but truly excellent, without making any allowance for the disadvantage of climate and various other local impediments.

The company assembled on this occasion was both numerous and respectable. There were several Military Officers, some Gentlemen of the Civil Service, and a great many Ladies. I regretted not seeing in the room any of those gentlemen to whom children are frequently sent down the country to be put to School. I mean the Agents. But, in the busy hours of the day, it may be supposed, that they have not leisure from their own important avocations. It would be otherwise desirable that they should by personal inspection of what is done in the different Seminaries of Education, be better enabled to do justice to their Constituents in this respect. It is certainly a point of no trifling consequence either to the parents or their children.

Indeed, Sir, every member of Society schools feel an interest in seeing the rising generation trained to habits of industry,

science, morality, and religion, and I hold it to be the duty of every man, who has the knowledge and opportunity, to inform the public mind in regard to these particulars. With this view, Sir, and in order to do impartial justice to the merits of a Preceptor, whose apparent candour, integrity, benevolence, and conscientious discharge of his professional duties, give him a fair claim to public esteem, I shall endeavour to give you a faithful description of what I saw and heard, at the late Examination of Mr Farrell's Pupils. There were too many well informed and respectable witnesses of it, to admit of the possibility of my deluding your judgment, or that of your readers, by any misrepresentation, without risking the credit of my own veracity, and injuring the cause which it is my purpose to serve. Scholars who are graced with the true embroidery of genius and talent, have no occasion for the display of tinsel decorations and a fabric that is supported by the solid pillars of permanent and substantial fame, has no need of artificial props.

The Prize Candidates, to the number of between 80 and 90 were arranged in their respective classes along one side and end of a large hall. Chairs and couches for the Visitors occupied the other three sides of the room. Tables, extending nearly the whole length of the centre, were covered with Books of Writing and Cyphering Algebra Trigonometry, Merchants Accounts, English French, and Latin Exercises, Christmas Pieces and Drawings. Of a great many of these performances it would be but faint praise to say, that they were executed in a style of neatness taste, and elegance. Some of the Books of Arithmetic particularly those of the Boys named, Masters, Welsh, Bird, Mullins, and George Burt, were the most perfect models I have even seen in the rules of that useful Science, and were finished, particularly that of Masters with a precision, beauty, and correctness that would grace the Books of any Merchant's Office and do credit to the first Academy in the world.

If I were to say, that the Christmas Pieces of Brown,⁴ Bird, and Mullins (whose names as well as those above, I marked on the printed list, a copy of which was handed to each of the Visitors) if I were to say, Sir, that these specimens of the art of Penmanship in all its branches, not brief specimens either but on a large and complicated scale equalled the best copper plate Engravings I might be thought, by those who have never seen such consummate skill in Penmanship to be dealing in

hyperbole but it is so well known to many persons who have seen them that I should be telling you only a plain and absolute truth. Many of the Drawings too were extremely well done.

The Literary Examination began with the Boys of the 1st Class construing and parsing the Royal Classics Horace Virgil Ovid Cicero Caesar Justin and Phaedrus. These tasks were executed by most of them with a graceful facility promptitude elegance and precision that I never saw excelled and but rarely equalled in the schools of England. In passing each Boy recited with ease and accuracy the Latin Rules from the Eton Grammar. Now Sir is it to be imagined that Boys can attain to such freedom and correctness in reading these authors some of which are very difficult without much pains and attention constantly bestowed on them by a good master of professional abilities and experience?

If any of your readers should be disposed to ask what utility there is in teaching Latin to the youth of this Country who are seldom or ever brought up to the learned professions? I answer one of its many excellent uses is to give them a critical and correct knowledge of the English language which it is impossible to acquire without it.

The French Class consisted of 12 Boys who in pairs recited with appropriate and graceful action some of Fontenelle's and Fenelon's *Dialogues des Morts* and really for the most part their accent and pronunciation of the French language could scarcely have been more correct if they had learnt it in Paris. It was evident to me that they must have been under the tuition of a very good French master. Two little Boys also recited with a most agreeable effect the amusing Dialogue in English between Alexander the Great and Diogenes the Cynic. This was followed by recitations from History by a Class of about 26 Boys and the subject chosen was one of the best that can be imprinted on the minds of our Colonial youth namely the British Laws and Constitution.

A much more numerous Class consisting of at least 50 pupils then stood up to recitations of Geography. The efforts of memory displayed by these two Classes were truly surprising and served to show how much may be done in a School by constant weekly repetitions. This numerous Class of Boys not only told the principal divisions of the land and water with

their respective boundaries throughout the Globe, but traced all the considerable rivers of the four continents from their respective sources to the sea with the number of miles they are computed to run and gave a distinct account of the climate, products, population and government, of every country, the latitudes and longitudes of all the chief cities and sea ports in the universe, with the principal commodities in which they trade. This Sir, is useful knowledge and these things well impressed on the memories of young people, by repeating them at stated times are never afterwards forgotten.

A Class of 12 Boys was then examined in Problems on the Terrestrial and Celestial Globes first reciting all the Mathematical definitions which appertain to that Science. Each Boy in his turn then advanced to a pair of 18 inch Globes which stood in the middle of the room and performed the Problem he was desired to do repeating aloud the rule and the different steps by which it was done.

To avoid prolixity, I shall only say of the five English Reading Classes that the performance in general was very fair and correct. I would never wish to hear either Poetry or Prose better read than they were respectively by many of the Scholars of the 1st, 2d and 3d Classes with the true English pronunciation untainted by the least particle of any foreign accent.

I have seen Sir, in the Public Prints much praise (I hope deservedly) bestowed on some other of the Calcutta Schools and in this Essay I have used my humble endeavours to pay a tribute of justice to real and acknowledged merit nor can I conclude it better than by observing, that if there be any public Seminary of Education in the Metropolis of India with exception to the Company's College that holds an equal competition with that in Park Street, it may be justly considered a great blessing to the Community.

I am, Sir
Your obedient Servant,
LEGATUS

Dum Dum, January 6 1820

January, 20, 1820

IMMOLATION OF WIDOWS

The frequency with which the Immolation of Widows on the Funeral Piles of their Husbands, is practised here in the very neighbourhood of the Metropolis of British India, is hardly known to those who seldom stir beyond the Course in their morning and evening drives, for it seems impossible to imagine, that if known, so great and so general an indifference to the existence of these Human Sacrifices should prevail in the bosoms of all classes of our fellow countrymen in Indian Society

We have heard that a Gentleman who recently arrived here from Krishnagur, passed no less than four of these Sacrifices, in the short space of three days journey, and within the last month, there have been offered up to the avarice of the Bramins, in the neighbourhood of Barrackpore, Ishura, Serampore, and Hooghly, several unfortunate victims, some of whom have been declared by those who witnessed the awful and revolting ceremony to have been sacrificed without the exercise of their own will or consent, and to have betrayed evident signs of compunction if not positive resistance while their barbarous relatives and tyrannical priests stood around them to enforce their death, or to seal their refusal with ignominy and disgrace

It is more than gratifying to find, that while the British population of India are generally speaking indifferent to this subject, there has arisen among the Hindoos themselves a powerful opposition to the continuation of these barbarous murders, and that great learning talent, ingenuity, and moral courage have been displayed by those who endeavour to prove that even by the Hindoo laws such Sacrifices are not binding and who strenuously labour to effect their abolition

The Friend of India has done much good in the part it has taken in spreading widely the sentiments of these writers from time to time, and we should be wanting in our duty, if we did not assist these laudable endeavours by every means in our power We accordingly give a large portion of our Number of to-day to an able Review from it, of a Pamphlet on the subject of the Burning of Widows, written originally by a learned Pundit, in

the Bengallee language but since translated into English, and published in a small quarto of 48 pages, to which edition the remarks that follow, refer

This Work, small as it is is in a high degree interesting merely from the circumstances in which it appears, and the subject it embraces It is the product of a Native Press, and is among the first attempts yet made for these three thousand years to appeal to the public respecting the justness and propriety of practices received as sacred by the Hindoos from their being sanctioned by antiquity It forms one of the fruits which have arisen from the introduction of printing into India and is the result of that wise and benign sway exercised by Britain over her possessions in the east Under the Moosulman or the Hindoo governments which formerly existed here, nothing of this kind could have appeared as no one durst venture publicly to question the propriety of any practice which professed to derive its sanction from the Koran or the Hindoo Shastras, its advocates would not have found it necessary to bring any discussion respecting it before the public much less to submit those arguments on which it might rest for support to public decision

Such however have been even the oblique effects of that diffusion of light which the residence of Europeans has produced in India that the natives themselves begin to feel the necessity of recurring to reason as the test of their conduct in things both civil and religious They cannot but perceive that this is the line of conduct observed by their rulers themselves that no length of time no weight of authority is thought sufficient to support a practice which may be plainly contrary to justice and humanity and that the inveteracy of any abuse so far from forming a reason for its continuance furnishes only stronger motives for its speedy abolition It was impossible that this should long be altogether without effect on the minds of the natives they have already begun in a certain degree to think for themselves and the consequence is that long prescription in cases decidedly opposed to rightousness begins in some measures to lose its weight and while the advocates of humanity lay before their countrymen their reasons for doubting the propriety of usages evidently contrary to its dictates the supporters of them are constrained however unwillingly to meet their opponents in the

public area and submit to the judgment of the spectators the grounds on which they solicit their continued suffrages

The subject which occupies the attention of the natives in the present instance, is one in which humanity is deeply interested. It affects, not the color of a garment or some bodily posture in devotion, but the lives of the most defenceless and the most virtuous class among the natives of India. It involves the fate of all the mothers and daughters in Bengal who possess any respectability in life,—and the question is, whether superstition shall in Bengal alone, consign to the flames, this and every succeeding year, a greater number of innocent victims than were consumed in the fires of Smithfield during the whole reign of bloody Mary, or than disgraced the annals of papal superstition in Britain from its establishment to its downfall, — whether more fatherless orphans shall be deprived in every succeeding year of their only surviving parent and friend, than were thus bereaved in any year by the most tremendous pestilence which ever raged in Britain—or whether the voice of humanity shall triumph over superstition, folly and cruelty

The occasion of this pamphlet is as follows. For some years past the burning of such a number of widows annually, has greatly affected the minds of many among the British inhabitants of this Presidency who have been constrained to witness these melancholy scenes. Previously to the Marquis Wellesley's departure in 1806 Dr Carey through the Rev Dr Buchanan submitted to Government three memorials on this subject. The first of these included the practice of exposing infants which existed chiefly in the north of Bengal and that of persons devoting themselves voluntarily to death at Saugur island, and in certain other places. The two last practices were abolished by an order of Government but the burning of widows has been suffered to continue to the present day. In consequence of many Europeans having however expressed their surprize and grief at the prevalence of a practice so contrary to humanity many natives have at length began to reflect on the subject and to enquire into the grounds on which it is still continued. In the course of the last year Rama mohuna raya addressed his countrymen on the subject in a well written pamphlet reviewed in our number for December last in which he insists that the practice has in reality no foundation in the Hindoo Shashtra them

selves To this pamphlet, the Work under consideration is an answer drawn up by some of the pundits in Calcutta, who feel unwilling that so laudable a practice as that of burning their widows shall fall into disuse It is sent forth without a name and without a title page, but from private information, as well as from the pamphlet itself, we find that it is the Work of men by no means deficient in learning It is written in the form of a Dialogue between an Advocate for the system of burning widows, under the term 'Bidhaok,' and an Opponent, here termed 'Nishedhok' In the body of the Work every authority supposed to countenance the inhuman custom, and every scrap of Sungskrita found on its side among Hindoo writers, are given in the original text, as well as translated into Bengalee The work is valuable therefore from its containing every thing found in the Hindoo Shastras in favour of this barbarous practice, and if all this fall short of an absolute and indispensable injunction, the practice will be found to be as illegal according to the Hindoo Shastras as it is inhuman itself This work is evidently intended for the perusal of Europeans also, as an English translation (if it deserve the name,) is prefixed to the original Work This pamphlet not being put into our hands till the piece on this subject given in our Number for July was put to press, we were unable to notice it at that time We now however redeem the pledge then given to examine it on the first convenient opportunity in doing which, while we study brevity as much as possible, we deem it a duty we owe to humanity to attempt it in a manner sufficiently full to enable our readers to judge of the merits of the question, as well relative to the foundation on which it is said to rest in the Hindoo Shastras, as respecting the answers here given to the objections urged against the practice by the friends of humanity In our extracts from this pamphlet we prefer quoting its own language for the sake of doing it every degree of justice, and shall content ourselves with merely adding a sentence or a word where the translation is not sufficiently intelligible The Work commences by the Advocate's urging the claims of his cause in the following pompous and sweeping declaration

'It is ordained by (the) Srutee Smritee, Pooranas and other Sacred Books that the women on the death of her husbands, should die in Shubumurana, that is to burn (should burn,

themselves alive with the corpse of their respective husbands and that in want of the corpse (they) should die in Unoo mu runa that is to burn (should burn) with something belonging to their husbands which usages the great sages during all the four ages of the world viz Suttwa Treta Dwapuru and Kulce have regularly maintained in their codes It is very improper that you throw obstacles to prevent such a matter To this the Opponent is made to reply "You say this is improper for want of knowledge of the Shastra or Law but when you know the Shastra you will no more say so

This forms the signal for the Advocate's unmasking all his batteries and pouring forth on the poor Opponent every sentence and scrap of Sungskrita in support of the practice which he had been able to muster up The chief of these authorities is that of *Ungeera* who however does little more than recommend the practice We give his opinion in the Advocate's own translation "The woman that mounts the funeral pile of her deceased husband equals herself to Uroondhootee the wife of Vushisht ha and enjoy bliss in heaven with her own husband She that accompanies her husband to the other world dwells in heaven for three and a half cotee years (Thirty five millions) which is equal to the number of hairs on an human body and with (by) her own power taking her husband up in the same manner as a snake-catcher would have taken a snake out of its hole remains with him in diversion She that goes with her husband to the other world purifies three generations that is the generations of her mother's side father's side and husband's side and so she being reckoned the purest and the best in fame among women becomes too dear to her husband and continues to divert herself with him for a period equal to the reign of fourteen (successive) Indras and although the husband be guilty of slaying a brahman or friend or be ungrateful of the past deeds yet the said woman is capable of purifying him from all these sins Hence says the Advocate *Ungeera* affirms that after the demise of a husband there can be no other duty for a chaste wife than to destroy herself in the fire

Purasura is then quoted as confirming part of this recommendation by saying "The woman that goes with her husband to the other world dwells in heaven for three and half cotee years which is equal to the number of hairs on an human body

Hareeta is, after this introduced as enjoining it by consequence in the following luminous observation "After the death of a husband until his wife does not burn (burn) herself in the fire she cannot get rid of her feminine body This sentence is to be noticed for the inference which will be found drawn from it in the latter part of the Work The *Muhabharata* is then adduced as declaring that a woman's burning herself on her husband's funeral pile atones for her having been a scold or even unfaithful throughout life, and secures her accompanying him in the other world maugre all unwillingness on his part and this although she burn herself from "amours, wrath, fear, or affection The highest countenance given the practice therefore by their own writers (and these appear but four Ungeera Purasura Hareeta and Vyasa) amounts only to a recommendation of it from certain advantages the widow is deluded with the hope of obtaining that is the enjoyment of happiness with her husband—by no means to eternity, however 'but for as many years as there are hairs on the human body after which, gentle reader, she must descend to the earth again and undergo all that vicissitude of births which in the opinion of the Hindoos constitutes future punishment

The Advocate for this practice then goes on to notice another authority, that *Vishnoo-Risee*, who however leaves burning perfectly optional in the following language After the demise of a husband his wife shall either devote herself to *Bruhmachurya* (a life of austerities) or mount the funeral pile of her husband To do away the force of this option the Advocate adds that the choice of a life of austerity would involve in it eight faults or crimes but which he has not mentioned that the reader might judge of their nature or magnitude and that even this option is therefore to be rejected and thus the hapless widow according to him must inevitably consign herself to the flames if she would discharge her duty to her deceased husband He then goes on to state the authority for *unho-muruna* or a woman's burning herself after her husband's death with some article belonging to him a practice by no means uncommon at the present day For this he adduces the authority of only a solitary writer, the author of the *Mutsya Poorana* in these words 'In case of the demise of a husband in a distant country, the chaste wife should

purify her person by bathing and then taking her husband's shoes or another thing, enter into a burning pile to be prepared on purpose. This he justifies by saying, that the Rigveda declares such women not to be guilty of self murder, which plainly indicates that if this be self murder in the opinion of the Hindoos themselves it would be condemned. Such then is the whole of the countenance this Advocate, on whom it was incumbent to bring forward the strongest authorities for a practice so repugnant to humanity has been able to adduce from the Hindoo writers themselves—and this one quotation from *Oosuna*, condemns it in the gross—it is the voice of nature involuntarily speaking. *Let not Brahmunees or wives of brahmuns suffer death by entering into a separate pile, but for the rest of the women brahmunees excepted this law is most preferable*." Now when it is considered that every authority adduced in favour of this practice is that of Brahmuns for no Shoodra has ever yet become authoritative as a man of learning this decides the matter at once. If it be meritorious thus to ascend the separate funeral pile, why deny this privilege to the daughters of brahmuns? Why indeed, but because nature spoke in the breast of this writer? He was a brahman and he shuddered at the idea of consigning his daughter to the flames for the sake of a worthless husband who might perhaps have treated her with neglect and cruelty all his life. The brahmuns of the present day are however, far more devout they are unwilling their wives shall be debarred this glorious privilege—and consign them to the flames precisely as they do others a plain proof that a regard for the authority of their own shastras has little to do in continuing this practice the motive for this must be sought elsewhere.

But to these quotations from Ungeera Harecta and Purasura the advocates for this practice are well aware are opposed authorities of far greater weight and such as completely nullify them and forbid this inhuman custom. These it is the grand object of this pamphlet to do away. The Opponent is now made to quote these therefore that the Advocate for the burning system may obtain an opportunity of invalidating them. He first adduces the famous legislator Munoo whose authority is paramount to that of every succeeding writer, as prescribing an opposite course for widows in the

following language: "Listen to the law which Munoo has prescribed for the husbandless women. 'After the death of husbands, their wives should make themselves lean, by living upon sweet flowers, roots and fruits; never mind the name of a man, and until the time of their respective death with resignation and restriction continue to observe the laws prescribed for Ekputnees, (those who have married but one husband) that is, they should with the desire of obtaining the state of chaste women, devote themselves to the law prescribed for Bruhmachurya. As thousands of young brahmuns, who before their arriving to the full age devoted themselves to Brumhachurya and begot no children, have gone to Sarga or Heaven, the chaste women in like manner, who after their husband's death devote themselves to the law of Bruhmachurya, may attain bliss in heaven, though issueless.' Hence, says the Opponent, Munoo has ordained, 'that women after their husband's death should spend the remaining part of their lives in Brumhachurya.' This decision of Munoo's, the Opponent confirms by adducing the following corroborative declaration from one of the Vedas, 'Know that whatever Munoo pronounced, is a medicine for the soul;' and another from Vrihuspattee, 'A Smrittee inconsistent with that of Munoo is not praiseworthy.'"

To get rid of this decision of Munoo, which completely forbids the practice, is the grand object of this Work, and for the sake of this alone is it quoted. This the Advocate, knowing that no commentator can erect himself into a Law-giver and abolish the law itself, first attempts by affirming, (that which no one denies,) that it is only the Smrittee inconsistent with Munno which is unworthy of regard; but as a woman can live a life of abstinence and chastity after burning herself, these two of course are not inconsistent! Feeling ashamed of this argument, he quits it, and adducing the following sentence, from *Juyminee*, "where there arises an inconsistency among laws, that maintained by many is preferable," attempts to infer, that the recommendation of Ungeera, Purasura, and Hureeta, ought to outweigh the law itself, enacted by Munoo. Deserting this argument as untenable however, he quotes a passage from the Rig veda, recommending the practice of burning, and affirms, that the law of Munoo on the subject means nothing more than that a woman who may by any accident be prevented from burning herself with her husband, or afterwards with

one of his old shoes, ought to devote herself to a life of austerity. The author of this pamphlet, while he professes to set the authority of the Rig veda against that of the great Hindoo legislator, is however well aware, that the Vedas contradict each other on this very point. That he may in some way or other obviate this discrepancy, so fatal to his argument he now introduces the Opponent as quoting a well known passage from Veda which forbids the burning of widows in the following words. As by means of living still the duties usual and occasional can be performed to purify the mind and as by hearing of, and fixing our mind and devoting our soul to Brumha or the Supreme Spirit we can attain it (final beatitude or absorption in Brumha) no woman should therefore spend her life that is suffer death in hopes of attaining Sarga or bliss in Heaven. From this the Opponent infers, that as a widow is forbidden to throw away her life with the hope of obtaining connubial bliss for a limited time in heaven the authority of those who recommend a widow's burning herself with this hope is completely nullified and that it is clearly the determination of the Veda as well as the command of Munoo that a widow ought not to burn herself but to embrace a life of abstinence and chastity.

This is the doctrine which it is the object of the writer of this pamphlet to overthrow. After the Opponent has thus stated it therefore the Advocate for the burning system urges first that to infer from the authority of Munoo and the Veda, that a woman instead of burning herself ought to embrace a life of abstinence and chastity would strip the writings of those who recommend her burning herself of all authority! an overwhelming argument truly. He then adduces a sentence from Munoo to shew that when one Smṛiti appears to have one meaning and another a different one *both are to be held as law*! The plain inference from this would be that a widow ought to immolate herself on her husband's funeral pile and to embrace a life of austerity too! To confirm this wonderful exposition and preserve the authority of those who in their zeal for burning have happened to contradict their own celebrated lawgiver the Advocate quotes the following contradictory sentence by way of illustration. In the Oṩratra or the oblations of clarified butter offered to the consecrated fire, the

Shorassee * is to be taken and in the Ouratra the Shorassee is *not* to be taken. The just meaning of which contrary Sutras says *he is that if in this sacrifice the Shorassee be taken or received the sacrifice is superlatively meritorious but if it be not the deed is still complete and advantageous*. From this illustration the writer in the person of the Advocate infers that if a widow wishes to attain connubial bliss in heaven she may burn herself but if she wishes final beatitude she may embrace a life of abstinence and self-denial and then adds triumphantly. See the afore that a woman's burning herself for the sake of connubial bliss in heaven has no way been forbidden. The whole of this if it have any meaning only goes to say that even by these authorities if a widow desires final beatitude she is not commanded to burn herself and that according to them all is *merely matter of option*. Thus then the whole hitherto advanced by the Advocate for the burning system is that by their great legislator it is not commanded but forbidden and by those commentators who abrogate the law they pretend to explain it is *merely recommended* and left perfectly optional. But a further examination of the subject will show that this recommendation while viewed by themselves as degrading in the highest degree is subversive of the whole system of Hindooism. To illustrate this part of the subject however it will be necessary to recur for a moment to the creed of the Hindoos relative to future happiness.

The Hindoos throughout India believe the human soul to form an integral part of Brumha or the Deity and hence esteem the summit of future bliss to consist in what they deem final beatitude or absorption into Brumha of whom they believe their souls to be a part. To the attainment of this all their endeavours are directed for the sake of it the most tremendous austerities are performed and nothing beyond this is supposed to be within the wish of man. But beside this there are according to their ideas many heavens or inferior stages of bliss to be obtained by certain meritorious deeds. None of these however is *considered as lasting* but the duration of every state of bliss is according to them proportioned to the merit of the deed of which it is esteemed the reward. After this period is expired

* *see* the pot containing the sacred butter and other ingredients

the person is expected to be born on earth again and to undergo numerous vicissitudes of births till his mind be so purified as to obtain final beatitude or absorption into the deity which alone secures a person from the misery of future transmigrations. Their state of misery indeed is esteemed no more lasting than that of happiness but every kind of suffering therein (for there is supposed to be a great variety) is supposed to be proportioned in duration to the demerits of the sufferers after which they also are said to be born again on the earth and there to undergo all the vicissitude of transmigration till they become sufficiently pure to obtain absorption into the deity. Hence a woman who may burn herself for the sake of living with her husband in heaven for a certain period on its expiration descends to the earth and according to the Hindoos she may be found in hell in the course of years. For this reason the wise and learned among them treat these evanescent stages of bliss with contempt and contend that nothing is worthy of pursuit but final beatitude or absorption which puts an end to all future misery. Hence a woman's burning herself to obtain connubial bliss in heaven for a certain period is deemed by them unspeakably inferior to her obtaining final beatitude through a life of abstinence and chastity. The recommendation in which the Advocate triumphs therefore even upon his own principles ought to have been precisely the reverse of what he has made it since that line of conduct ought to be recommended to all which is supposed to secure their highest happiness.

The Opponent however is represented as approving of this decision but for the sake of its being answered he is then made to urge another objection in the following words. As in various shastras contempt has been poured on actions done from cupidity a woman's burning herself from such motives is by no means proper. He then quotes the *Athopunishut* as declaring that while the pursuit of the system of Sacred Wisdom is considered safe he who pursues the other system which includes a widow's burning herself degrades his own nature. This he further corroborates by a long quotation from the *Baguvut Geeta* which charges such as follow his system with acting only from cupidity and ambition. This is correct for these writers who thus recommend the performance of various religious deeds though done from the basest motives prescribe

certain sacrifices for the sake of obtaining wealth some to obtain heavenly bliss—and some to secure the destruction of an enemy' The whole of this system therefore is by their best writers regarded as having in it nothing of the nature of virtue but as being in reality the indulgence of cupidity ambition and malice which dispositions indicating an impure mind are the very reverse of that which they deem necessary for final beatitude Among these the Opponent properly classes a widow's burning herself with her husband's corpse with the view of enjoying connubial bliss in heaven for a certain period and intimates that if actions of this kind are not evil they are at least unnecessary This fires the Advocate for the burning system who to overwhelm his adversary at once exclaims "Listen then to a Srutee (a question from the Veda) A man wishing heaven for himself shall perform Ushwamedajauga (the sacrifice of a horse) and again a man wishing heaven for himself shall perform Jotistumajauga These and other Srutees are they to lose the spirits? that is to have no effect Say what is your answer? The Opponent humbly bows beneath the weight of this rebuke and acknowledges that the Srutees which commend selfish actions are not void and useless but intended for those who previously filled with amours wrath and covetousness" are not inclined to enter disinterestedly into the service of the Supreme God and that without these Srutees enjoining them thus to sacrifice from cupidity or malice they freed from all restriction would be like an elephant without his guide To prevent this says he certain *jauga* were ordained to be performed by them as *sena jauga* by one wishing the death of his enemy *poetrosti jauga* by one longing for his son and *jotistumajauga* by one wishing bliss in heaven This appeases the Advocate who having thus secured the validity of these commands for the performing devotional acts from cupidity ambition or malice, admits, that while these are good still actions done from superior motives are somewhat more praise-worthy This concession which might seem unguarded is in reality made with the view of enabling the Opponent to bring out the last objection he has left that the Advocate may demolish it like a man of straw This is couched in the following words

"*Nessedhok* If you maintain that the disinterested actions are better than those selfinterested why do you then instead

of permitting husbandless women to adopt the Law of (disinterested) Brumhachurya, which gives final beatitude, endeavour to preserve the system of self interested actions, of actions of Shubumuruna and Onoomuruna, which produce (merely) bliss in heaven?

This argument, which the Advocate was aware must appear on the face of the subject, and must weigh in favor of a life of abstinence and chastity in preference to burning, as much as eternal beatitude is to be preferred to a continual vicissitude of misery, he now proceeds to obviate. This he first attempts by urging, that a woman in embracing a life of abstinence and chastity would still do it with a view to final beatitude, and therefore from self interested motives, hence as burning herself would also rescue her husband from the pit he might be driven into for slaying a brahmun, or a friend, or being ungrateful, together with the three generations before mentioned, and enable the woman to 'get herself rid of her feminine sex,' he esteems it far more desirable that she should burn.

To this conclusive argument the Opponent replies, Now your sayings are consonant with the shastras. Still, however, he suggests the probability of woman's attaining the state of final beatitude, were they, after the death of their husbands, to be disciplined in sacred wisdom, which by burning themselves they can never attain. To this the Advocate for the burning system has an unanswerable argument ready, that all instruction would be totally vain, for, says he, "it would be attended with no other success than to condemn them for both the one and the other," in other words, either they would not live the life of chastity recommended, or they would be too dull to do it from proper motives. He concludes the argument with saying, 'It is therefore very improper, that the women who have never been conscious of so much as the meaning of the word Wisdom, shall (should) be desired to follow the system of sacred knowledge.' No other mode remains for the poor creatures therefore, but that of preventing their going astray,—or of living chastely from wrong motives, by previously burning them alive. The Opponent is now completely silenced, and at once gives up his argument.

We have now before us, the actual grounds on which all those who oppose the abolition of the practice, still desire to preserve this privilege of burning alive their mothers, their sisters,

and their daughters. It is not because it is sanctioned by the Hindoo law for their greatest Legislator whose authority is paramount to every other, *positively forbids it*, by enjoining on widows a contrary course. It is not that those few writers who have *recommended* the practice (for none of them have had the audacity to *command* it in opposition to their great legislator) recommend it as a superior course the dictate of more exalted virtue for they themselves despise the course they thus recommend to the poor widow, and regard with the utmost contempt the motive and principle of action they endeavour to infuse into her mind. But this unparalleled course of murder is practised *wholly as a PREVENTIVE!* But as a preventive of what? The effects of their dulness! their inability to comprehend the instructions of Sacred Wisdom! What then would be these effects? That they would live a life of abstinence and chastity *from improper motives, from a desire after final beatitude!* and thus losing final beatitude only obtain heaven. Truly their thus forcing their burning system on the poor widow from principles of such exalted benevolence outdoes all that the Roman Catholics have ever done in the way of burning heretics out of pure pity to their souls. Yet what does this burning system itself profess to hold out to the poor widow? Only a little evanescent bliss for a limited time. As for the other part the poor widow's dragging her murderous or ungrateful husband out of the hands of Yuma as a snake-catcher drags a snake out of his hole it were much better not done. If he has died under the dominion of such barbarous or base and ungrateful dispositions it were better far to leave him in the hands of Yuma for a season to be taught better principles than to take him with her to heaven with these feelings of ingratitude barbarity and murder remaining within him. A wretched heaven indeed she would be likely to experience with such a monster during these thirty five millions of years. If he did not murder *her* there it would be merely because she could not become mortal again till she has worn out this long period of misery. What then is even pretended as the superior advantage of burning? Nothing while on their own principles it is *optional* the option is quite against the widow's interests. By choosing a life of abstinence and chastity she may attain final beatitude and even according to them she secures a certain degree of bliss though she should be so dull as to forfeit final

beatitude though living with this alone in view, while they allow, that final beatitude can never be attained by her burning herself. But it is to be endured that a poor widow should be burnt merely on account of dulness and stupidity? Is it thus that their mothers and sisters are to be treated? Would they not shrink at burning alive even a beast on the funeral pile of its master? Surely it is horrid beyond expression, that relatives so dear should be urged to the burning pile to prevent their living a chaste and virtuous life from a wrong motive merely through dulness and at the same time be told that it is improper to offer them the least instruction on a subject so important because they do not as yet know the meaning of the word wisdom.

But this honest declaration that their chief motive for supporting this system of burning is furnished by women's dulness and stupidity, brings to light a part of the creed of these advocates for Matricide, which few ever suspected to belong to Hindooism. The whole of the sex, every mother and sister and daughter are hereby doomed to interminable misery, since they are declared to be such that it would be improper for them even *to be desired* to follow that system of sacred knowledge universally esteemed by the Hindoo writers as the *only path* to final beatitude. Astonishing! We have heard that Moosulmans exclude women from the felicity of the blessed but this is entirely under the idea of their being without a soul. But if Hindoo women have no souls what part of them is to enjoy this heaven of bliss with their husbands for thirty five millions of years? If in the delicate language of Harceta already quoted until the wife does not burn (burn) herself in the fire she cannot get rid of her feminine body then by that act she does get rid of her body else what avails this murderous rite? But if she then gets rid of her body what is left of her? A soul a spirit of course nothing else. But of what materials is this soul or spirit formed? Do they suppose it to be formed of matter, or to be a part of the Eternal Spirit? If they say it is formed of matter they degrade their daughters and sisters and mothers beneath the very beasts around them for there is not a dog that passes by a reptile that crawls on the earth or a jackal that howls by night around their cottage which they do not suppose to be animated by a portion of the Eternal Brumha. But if they allow that they

have souls and still cannot obtain final beatitude by burning themselves then this system, while it devotes their bodies to the most *cruel death dooms their souls to interminable misery* To what absurdity—to what contradiction even of the whole system of Hindooism have these Advocates for burning their mothers and sisters reduced themselves? After all their pleading for tenderness to their religious prejudices it appears evident that this murderous practice is not more contrary to humanity than it is subversive of their own religious dogmas

But perhaps these advocates for the burning system will urge that the fear of the poor widow's mistaking through dulness the way to final beatitude and only reaching heaven is not the only reason which makes them so desirous of sending her through the flames to enjoy connubial bliss with her deceased husband—that it is rather the fear of something worse This indeed is strongly hinted by the Advocate in his reply to the Opponent on his expressing his hope that were widows after their husband's death disciplined in sacred Wisdom they might attain final beatitude which by burning themselves with their husbands they can never attain In this reply he declaring that the attempt would be vain adds "*as you say (advise us) to discipline them in the Sacred Wisdom it would be attended with no other success than to condemn them for both the one and the other*" But in what way could their being permitted to live and receive instruction condemn them for both the one and the other or in other words cause them to lose every hope of bliss? Their dulness even in living a life of abstinence and chastity from an improper motive could only make them fall short of final beatitude what then should condemn them to the loss of all felicity? The meaning is self-evident the writer intends to say that instead of persevering in a life of chastity they might possibly go astray and thus incur the condemnation hinted which indeed nothing but a deviation of this nature could make them incur since he has already declared that deeds done from the meanest motive from *amours (or concupiscence) anger or fear are still available in the case of a woman's burning herself* and hence the merit of a life of self denial and chastity cannot of course be destroyed by its motives He evidently means to say that as they *would not* live a life of chastity their burning themselves is the only *preventive* of their utter condemnation And have they then this shocking

idea of their own daughters, and sisters, and mothers? Will nothing preserve them in widowhood from a life of lewdness, but their being burnt alive? Then a suttee at once loses both its name and its nature. It is no longer the effect of chaste affection, it is the highest dishonor to every family in which it may happen. It proclaims in the loudest manner, that in the opinion of her own relatives the sister or the mother who is the victim, is so corrupt in her disposition so impure in her mind, that they have no method of keeping her from a life of unchastity, but that of burning her alive for what person who had not the heart of a tyger, would resort to this dreadful remedy with so near a relative, while any other course held out the least hope?

But granting all this still is it right, that *this preventive measure* should be adopted with any one, much less with such near relatives? Is it agreeable to natural equity, that a person should be burnt alive, not *for* impurity of conduct but *to prevent it*? If it be, ought it to be confined to one sex? ought it not to be extended to the other likewise or are the mothers and sisters of those who thus uphold the burning system more depraved than all who dwell around them? Surely if this *preventive* course be allowable at all it ought not to be confined to the most virtuous merely because they are the most defenceless it ought to be extended farther, to the advocates of the measure themselves. If they do not discover an equal disposition to impurity with their mothers and sisters they may to other vices equally injurious to society and according to their own creed equally punishable in the other world. The same *preventive* therefore might with equal benevolence be exercised on them at stated periods or at least on such of them as seem most likely to perpetrate vice and if they were less fond of the burning system than they say the poor widow is they might be permitted to chuse any other mode of dying and thus the city and the country would in due time be purified in the most effectual manner it might tis true be somewhat thinned of inhabitants but the purity of those left behind and the reflection that all either burnt or hanged on this *preventive* system were as assuredly in the enjoyment of bliss they would have forfeited by living as the immolated widow is in the enjoyment of bliss in heaven with her deceased husband might well reconcile us to the fewness of our neighbours

The author of this pamphlet having thus far silenced the Opponent now attempts to justify their binding the poor widow fast to the corpse of her deceased husband their heaping wood upon her and pressing her down with bamboos For this purpose he makes the Opponent after acknowledging that the Advocate for the system had given the just sense of various Shastras observe that instead of causing the woman to mount the *burning pile* as the laws direct they make them first mount the pile and then having strongly tied the said widows to the corpse of their husbands heap them over and over with wood and large bamboos and setting fire thereon burn them to death We proclaim adds he that you must not slay woman in such a manner To this the Advocate for the burning system does not reply by denying the truth of this shocking fact or by urging that it is too strongly stated but he defends it by saying that in whatever country the practice is to mount the full burning pile (there it is indisputable) indisputably right but that in those countries where this is not the practice this following of local custom is not inconsistent with the Shastras quoting several authors to shew that the usages and customs of a country ought to be observed The Opponent is then made to reply that by this rule those who residing in forests and mountains make it their profession to kill living creatures are to be held blameless By no means says the Advocate for the actions of these rude foresters are not approved by men of fidelity and the laws on the head of Shuhumuruna have been regularly maintained by the holy sages philosophers and the learned The plain meaning of this is that the learned have themselves introduced into Bengal this custom of firmly binding women to the corpse of the deceased husband heaping wood on them and pressing them down with large bamboos from a regard to the custom of the country when no such custom existed till created by them! In Bengal there was formerly no custom of this nature existing and had there been the customs of the rude and ignorant are here said to be unworthy of regard it is the learned alone therefore who have introduced this inhuman deviation from their own Shastras for which they now plead because it does exist!

The manner in which the Advocate justifies their violating the woman's promise to mount the *burning pile* however is still more singular It must here be remarked that the

woman before she burns pronounces what is termed the Sunkulpa which is couched in the following terms *I will mount the BURNING pile* Adverting to this the Opponent says

How can the Sunkulpa be completed, because (when) it is pronounced with the promise to mount a burning pile? instead of which they mount it before it touches fire This difficulty, the Advocate removes in a moment Says he Whatever you say regarding the incompleteness of the Sunkulpa arises from your inattention for should a little part of a village or a cloth be consumed by fire it is then said even by learned men that the village or the cloth was (is) burnt In the same manner a little burning pile is also called a burning pile and in that case the Sunkulpa was (is) not incomplete As much as to say, that if a single twig be set on fire this constitutes a burning pile¹ In this manner do these men with the most daring effrontery, sport with their violating even their own most sacred formula for the sake of securing the destruction of a poor defenceless widow in whom nature might otherwise recoil at the doom awaiting her

The next reply however is for its levity and falsehood if possible still more disgusting The Opponent made to answer I approve of your saying this but from what instances the people attending funeral ceremonies (by what authority do the people attending the funeral ceremonies) tie up the women that are about to mount the burning pile? and why are they not guilty of the sin of slaying women? To this the Advocate replies In the aforesaid text of *Hareeta* it was (is) expressed that until the women themselves cause their bodies to be wholly consumed in the fire they cannot finally get rid of their sex In which case should any part of their bodies while burning asunder in the pile (on the pile) *be slipped out thereof it cannot be wholly consumed* It is difficult to say whether the indelicacy the shocking levity or the impudent falsehood of this reply be most to be detested Granting that the horrid rite requires every particle of the body of the wretched victim to be consumed does their binding her secure this? It secures her death it is true it renders all the recoilings of nature unavailing but do they bind down every limb of their helpless victim? and if they did would not the cords be the first fuel for the flame? For men thus to sport with decency humanity and truth in a defence of murder offered to a British public is of itself sufficient to condemn for ever the inhuman custom We shall only detain

the reader with one instance more of this kind. The Opponent having expressed his approbation of this reason for binding women has only one scruple left which is whether those who assist in burning the widow are not guilty of sin. To this the Advocate for burning replies that it rather exalts them to glory than renders them guilty of sin which he confirms by reciting the following example from the *Mutsyapoorana* "There was a prostitute name Leelavutee who having resolved to make an offering of an artificial salt hill one goldsmith name Heemtura ghutuka undertook the work and perceiving it to be a divine action he took nothing from the girl for his hire but constructed for her a salt hill with so much elegance and neatness that afterwards in reward thereof the said poor and theological goldsmith together with his wife was endowed with immense riches and became himself the monarch of the seven-dweepa universe with a shining form equal to the rays of ten thousand suns. Hence he gives the Opponent to understand that whoever assists in burning a widow is likely to reap glory as well as this theological goldsmith for assisting the prostitute in her devout offering. Thus do the supporters of this system by the most idle fables as well as the most indecent examples trifle with the *real* murder of their nearest female relatives.

On this subject as the only reason why this murderous custom is still permitted to pollute the land with blood when the exposure of infants and men's voluntarily devoting themselves to death have been abolished by public authority must be sought in the idea entertained that it is indispensibly enjoined by the Hindoo laws and system we intreat permission to subjoin a few extracts from a document in our possession drawn up in Sungskrita about two years ago by Mrityoonjaya Vidyalunkura the chief pundit successively in the College of Fort William and in the Supreme Court at the request of the Chief Judge in the *Sudder Dewanee Adawlut* who wished him to ascertain from a comparison of all the works extant on the subject the precise point of law relative to burning widows according to those who recommend the practice. This document as the Compiler of it from his own extensive learning and the assistance of his friends, had an opportunity of consulting more works on the subject than almost any pundit in this presidency may be regarded as possessing the highest legal authority according to the Hindoos. After having consulted nearly thirty

works on the subject current in Bengal, and the northern western and southern parts of Hindoostan among which are all those quoted for the practice by the authors of this pamphlet he says Having examined all the Works and weighed their meaning I thus reply to the questions I have been desired to answer He then stated that Munoo having directed the following formula to be addressed to the bride by the priest at the time of marriage be thou perpetually the companion of thy husband in life and in death Hareeta a later writer says that it is the inheritance of every woman belonging to the four casts not being pregnant or not having a little child to burn herself with her husband The Compiler afterwards quotes *Lishnoo moonce* as speaking thus let the wife either embrace a life of abstinence and chastity or mount the burning pile but he forbids the latter to the unchaste He then enumerates particularly the various rules laid down by him and others who have followed him on the same side of the question relative to the time and circumstances in which a woman is permitted to burn herself and in what cases she is even by them absolutely forbidden These extracts shew that binding the woman and the other acts of additional cruelty which the author of this pamphlet justifies are totally forbidden The *Soodhee Kounoodce* as quoted by the Compiler says Let the mother enter the fire after the son has kindled it around his father's corpse but to the father's corpse and the mother let him not set fire if the son set fire to the living mother he has on him the guilt of murdering both a woman and a mother Thus the possibility of a woman's being bound to her husband's corpse is taken away while the act is left perfectly optional the son is not to be in the least degree accessory to the mother's death if she burns herself at all it must be by throwing herself into the flames already kindled And the *Nirnaya sindhoo* forbids the use of any bandage bamboos or wood by way of confining the woman on the funeral pile or before she enter it must the least persuasion be used nor must she be placed on the fire by others Thus the practice as existing in Bengal and defended in this Work is deliberate murder even according to the legal authorities which recommend burning as optional

Writyoonyaya however shews from various authors that though burning is termed optional it is still not to be recommended To this effect he quotes the *Vijayantee* While

Brumhachurya and burning are perfectly optional, burning may arise from concupiscence but Brumhachurya cannot, hence they are not equally worthy, how then can they be equally optional? By Brumhachurya the widow obtains bliss though she have no son' He then quotes several authors, as declaring, that woman ought not to burn, because it is merely a work of concupiscence, the *Julu a mala vilas* and others as declaring that the practice is merely the effect of cupidity and not the fruit of virtuous and constant mind, and the *Mitalashura* as declaring that by embracing a life of abstinence the widow by means of divine wisdom may obtain beatitude, and hence, that a woman's burning herself is improper, adding that in former ages nothing was heard of women's burning themselves it is found only in this corrupt age

The following is the conclusion drawn by this able pundit and jurist from the perusal of the whole of these Works "After perusing many Works on this subject, the following are my deliberate and digested ideas Vishnoo-moonie and various others say, that the husband being dead, the wife may either embrace a life of abstinence and chastity, or mount the burning pile, but on viewing the whole I esteem a life of abstinence and chastity, to accord best with the law, the preference appears evidently to be on that side Vyasa Sunkoa Ungeera, and Hareeta, speaking of a widow's burning say, that by burning herself with her husband she may obtain connubial bliss in heaven while by a life of abstinence and chastity, she attaining sacred wisdom, may certainly obtain final beatitude Hence to destroy herself for the sake of a little evanescent bliss cannot be her duty, burning is for none but for those who despising final beatitude, desire nothing beyond a little short lived pleasure Hence I regard a woman's burning herself as an unworthy act, and a life of abstinence and chastity as highly excellent ———

In the Shastras appear many prohibitions of a woman's dying with her husband, but against a life of abstinence and chastity there is no prohibition Against her burning herself, the following authorities are found In the *Meemangsha durshuna* it is declared, that every kind of self inflicted injury is sin The *Sankhya*, say that a useless death is undoubtedly sinful The killing for sacrifice commanded by the Shastras has a reasonable cause, and is yet sinful in a certain degree because it destroys life And while by the *Meemangsha*, either of the

two may be chosen by the Sankhya a life of abstinence and chastity is alone esteemed lawful But by the Vedanta all works springing from concupiscence are to be abhorred and forsaken hence a woman's burning herself from the desire of connubial bliss ought certainly to be rejected with abhorrence

He further adds No blame whatever is attached to those who prevent a woman's burning In the Shastras it is said that Kunderpa being consumed to ashes by the eye of Shiva his wife Rutee determined to burn herself and commanded her husband's friend Mudhoo to prepare the funeral pile Upon this the gods forbid her on which account she desisted but by Kallee-dass no blame is attached to them for this conduct Thus also in the *Shree Bhagavata* a woman Kripce had a son a mighty hero from love to whom she forbore to burn herself with her husband yet she was deemed guilty of no sin therein Now also we hear of sons and other relatives attempting to dissuade a woman from burning yet they are esteemed guilty of no crime It is also evident that a woman in thus burning herself dies merely from her own self will and from no regard to any shastra such the command of a thousand shastras would not induce to die They merely reason thus By the death of my husband I have sustained irreparable loss it is better for me to die than to live hence a woman determines to die and her relatives seeing this mind in her provide the funeral pile and say If you are determined to die to die by falling from a precipice would be tedious die in this manner thus a father who has a son determined to go to a distant country finding all dissuasion vain at length sends a guide with him who knows all the rivers and the dangerous places The various shastras therefore describe this action as being merely that of one who having received an incurable wound is determined to die whether from falling from a precipice by fire or by water

After this full and accurate investigation by one so able and possessing such opportunities the subject as far as relates to the law of the Hindoos or to the countenance it receives from the Hindoo system may well be supposed to be fully before the public All that the author of this pamphlet assisted by all the pundits who wish for the continuance of the practice has been able to bring forth as at all countenancing it is confined to the opinions of five or six authors amidst that multitude included by the Hindoos under the term of "the learned"

and after the examination of nearly Thirty Works written either for or against this practice the hope of obtaining further light respecting it from the Hindoo shastras is totally vain. A work to be ranked as an authority in point of law must have been known and read for ages any Work therefore on the subject hitherto hidden, and hereafter brought forth to countenance the practice becomes for that very reason of no authority. The question is now left to be determined wholly on the principles of equity and reason. It is possible that this practice might have originated in the injunction of Munoo addressed by the priest to the bride in marriage. Be thou the companion of thy husband in life and in death although it is evident, that Munoo thereby intended nothing of this kind by his prescribing for widows a life of abstinence and chastity. From this however certain succeeding writers Hareeta and some others may have taken occasion to recommend the widow's burning herself with the hope of living again with her husband for a limited number of years. But even by these it was enjoined that this should be a perfectly voluntary act voluntary in its origin and in every stage of it and that this should be manifested by her ascending the *burning* pile without the least force and by no force being used to detain her there. And should nature recoil at the sight of the flames the atonement was only three kahuns of cowries or about twelve annas after which it is expressly enjoined that she shall be received and treated by her neighbours precisely as before. Above all the son is forbidden in the most express manner to be in the least degree necessary to his mother's death. If frantic grief urge her to put an end to her own existence it must be by her throwing herself on the funeral pile of her deceased lord in which she must be no more assisted than as though she were precipitating herself from a precipice. While nothing can be more murderous therefore than the practice and mode justified by the writer of the pamphlet under consideration nothing can be more contrary to the spirit and intention of even those few Hindoo writers who have recommended the burning system.

While this horrid practice is allowed to have been recommended by certain writers it is evident that it was never considered as a *law*, or as a religious injunction essential to the duty of a good Hindoo. If it be a law binding even in point of conscience the greater part of India must ever have lived in a state

of direct disobedience to the laws of their own religion, for as the recommendation is directed to widows of every cast down even to the lowest that of a Chundali, it must have been imperative on all at least as matter of conscience Yet, not to advert to what Mrityoonjaya has advanced, that it was unknown in the first and purest ages of Hindooism, if the number of widows burnt in Bengal annually do not exceed a thousand, it must be disobeyed even in Bengal where it is most prevalent by at least ninety nine out of a hundred of the population and in the western part of Hindoostan by a still greater proportion, while in the southern part of the British dominions it is said to be scarcely regarded at all If this practice therefore form a part of the Hindoo religious system with the exception of one in perhaps a thousand, this system is by themselves universally discarded and treated with contempt

This barbarous practice however, while recommended by a few among the Hindoo writers has been found by others to involve principles directly subversive of Hindooism itself Here it is almost needless to inform the reader, that the learned among the Hindoos have been for numerous ages almost as much divided respecting their religious sentiments as were formerly the learned of Greece and Rome One grand principle of the system is that life must not be destroyed hence their abstaining from animal food and hence many have thought it sinful to destroy a noxious or a poisonous reptile Even sacrifices are supposed to involve a certain degree of guilt, as far as they destroy life although their being done in obedience to a supposed Command causes the merit of the deed to overbalance its demerit But it is evident from what has been already urged that a woman's burning herself has never been considered as a command Hence as Mrityoonjaya justly observes no blame has ever been attached by any of their writers to those who have prevented its being done which would have been the case had it been regarded as a religious duty Instances enough may be found in the Hindoo Shastras of the strong sense they have of the sin of obstructing or preventing a religious act many examples are related of men said to be destroyed by devotees for interrupting them only in their evening ceremonies While therefore it has been merely recommended by a few, others have beheld it as destroying life without cause,

and thus violating one of the fundamental principles of Hindooism

But many have gone further, and condemned the very principle on which it has been recommended. The ground of this has been already mentioned. The Hindoos maintain in all its strictness the doctrine of the metempsychosis and believe that the human soul is a part of the Supreme Being and that while its desires are impure and corrupt it can never be re-united to him and obtain final beatitude. Others among them however hold that certain deeds tho done from the most unworthy motives are in themselves so available as to merit a certain degree of recompense never final beatitude indeed but wealth a son long life the destruction of enemies or a certain temporary state of bliss in their Swargas or heavens. In this class those rank who contend for the burning of widows as is sufficiently testified by one of the quotations given in the pamphlet under consideration which says that though a woman burn herself from amours anger fear or affection she is still certain of obtaining heaven. But all these deeds the more learned treat with the greatest contempt declaring them to be nothing more than vice in another shape the indulgence of corrupt minds. These writers therefore view a woman's burning herself as perfectly unlawful. Thus those who form the great support of the Hindoo system totally condemn the very principle on which the practice is at all recommended and esteem the whole an indulgence of vicious and corrupt desires while they insist on the other hand that the law *commands* a widow to live a life of abstinence and chastity. That these compose the greater part of the Hindoos may be inferred from the proportion of widows thus burnt alive when compared with the whole population of Hindoostan the horrid practice prevailing chiefly in the lower part of Bengal and most of all within twenty or thirty miles of Calcutta.

Such then is the real state of things relative to this practice even when described by its most strenuous advocates for the reader will have seen, that in the pamphlet under consideration the admissions of the Advocate for its continuance condemn the practice scarcely less than Mrityoobjaya himself. As a *command* it has not the least foundation in the Hindoo system for while it is *recommended* to all at least ninety nine out of a hundred of the strictest and most devout Hindoos have ever

lived in complete disregard of it Had it been otherwise indeed, as the recommendation is general, the country must have been every year a scene of general massacre If the number of Hindoos in India be computed at a hundred millions and few will estimate them lower, the least number who die annually, must in the common course of mortality be estimated at three millions and is nearly every man is married, and in general to a woman far younger than himself, a million of widows annually is the very lowest number which we ought to reckon Now if only one out of a hundred of these are burned, this will exhibit ten thousand widows consigned to the flames every year, but were the whole million to be thus burnt alive, this country would yearly present such a Gohenna—such a sacrifice to Moloch, as the world has never beheld A law, however, regularly disobeyed by ninety nine out of a hundred of those to whom it is given, and thus without either punishment or blame, is totally unworthy the name Such is not the case with the *laws* of the Hindoo system by these, widows are forbidden to marry again, —and not one in a thousand ever marries again As a *recommendation* then it has not been supported by one fifth of the Hindoo writers on ethics or jurisprudence—nor practically regarded by a thousandth part of those who profess Hindooism The recommendation is also in *direct opposition* to the command of the great Hindoo lawgiver, who enjoins on every widow a life of abstinence and chastity, and further it is grounded on principles completely subversive of the Hindoo system, and opposed to that course which the Hindoos believe to be the only path to final happiness—Yet this practice thus opposed to their great legislator's command—to the very nature of their religious system—and to all their best ideas of virtue, is kept alive in the metropolis and its vicinity by acts of unfeeling coercion, which are the most direct violations of the rules laid down by those few who have at all recommended the *practice* while in the provinces of Hindoostan, which is held to have been the chief seat of every important transaction detailed in their mythology, and which contains a brave, noble, courageous race, before whom the natives of Bengal have always trembled the practice if formerly prevalent in any great degree has at this time nearly expired beneath the feelings of common humanity Yet all these circumstances of additional cruelty are now detailed and justified in an address to the British public while

not the least shadow of argument is brought forward in support of the system but rather principles are tacitly avowed as the grand motive for continuing it which discover the most complete absence of feeling for the moral welfare of their dearest female relatives and reflect on their characters the highest dishonor

While the discussion of the subject was confined to the native language a certain degree of silence might perhaps have been less blameable But after a justification of the system has appeared in the shape of an appeal to the public both in India and in Britain in the English language it would be criminal to remain silent and a grievous offence against humanity to treat the subject in a light and cursory manner This must form our apology for having devoted to this article so unusual a portion of room as well as for delay in sending forth the Number in which it is contained And when it is considered that this practice causes the death of a greater number of persons in one year who *if they ought not to be thus burnt alive* involve the country in all the guilt of innocent blood than are publicly executed for their crimes throughout the whole of India in the course of twenty years it cannot be wrong to call to this momentous subject the attention of every friend to his country How would Britain feel if within herself a hundred innocent persons suffered death by some mistake of law in the course of a year? How then ought she to feel when in only one province of her foreign dominions nearly a thousand innocent widows are every year burnt to death! Were this inhuman persecution which in the number of its annual victims exceeds all that papal superstition ever brought to the stake in Britain in the course of a century directed by the supporters of this practice against any particular sect or class of men they would long ago have appealed to their rulers for redress—or they would have left the spot where they were treated with such cruelty But how can mothers and sisters make an appeal against their own relatives? How can a wife a mother withdraw from her own family They may endure continual agony under the apprehension of the dreadful doom which they know awaits them on the first fatal attack of disease on their husbands—they may feel their anguish renewed at the sight of every female neighbour they behold led forth to the flames—they may tremble at every touch of disease which affects their husbands and weep at every recollection of their hapless children—but can they leave the scene of suffering

can they make known their sorrows? dare they betray even in the slightest degree the anguish which preys on their vitals? They lie bound as sheep for the slaughter—and thus they must remain suffering in silence till British feeling and sympathy shall duly realize their hitherto unknown unpitied misery—

While we thus feel on this subject however, we hail with joy that diffusion of light among the natives which has constrained this defence of cruelty and murder to come forth before the public. Let examination thus begin among the natives themselves. From this course Truth has nothing to fear.

January 21 1820

Religion of Buddah—We believe that the attempts made by Dr Tytler to identify the religion of Siva or Mahadeva with that of Buddah were at one period as little regarded as the labour with which he has subsequently endeavoured to establish the real causes of the fatal disorder that has so long desolated India. In a Work published by that gentleman in the year 1817 we believe that he pronounces the famous temple of Elephanta to be nothing more than a place of worship sacred to Mahadeva an idea which now seems to have gained ground and which with him appears to have originated in deductions drawn from actual observation made upon certain magnificent ruins existing in the Island of Java. In a letter now before us our learned friend remarks I have often asserted that this was the Religion formerly professed over all Hindoostan an opinion that has been bitterly combated. Judge however of my satisfaction on receiving this evening a letter from an esteemed friend attached to the Nurbudda force of which I send you a copy for perusal or to use in whatever way you may think proper. Its contents are of so curious and valuable a nature that we should consider it unpardonable were we to withhold any portion of it from the public who will no doubt justly appreciate the value of such a communication and consider it with us highly creditable to the gentleman who thus avails himself of the oppor-

tunities afforded by his profession of examining the curious remains of antiquity with which almost the whole of the country is covered, but which the ravages of time, and the unfeeling hand of destructive violence, will every day render more and more scarce, and proportionally obscure. The following is an Extract of the Letter alluded to dated Lohargong 3rd January, 1820

'I have just passed through a country abounding in *relics* of the *Budhaic* worship. Among others I visited the Temple near *Bhilsa*, which has of late attracted attention from Captain Fell's account of it. It is a venerable pile of antiquity, though very different from what I had previously conceived. The sculptures are all on the gateways, and executed certainly in a style far surpassing any thing we see from the chissel of the present occupants of *Hindoostan*. The fine tall pillars and friezes covered with white grey lichen resembling silver fretted work, give all the hoariness of age to the structure, and excite a sublime emotion in the mind of the spectator, which cannot be expressed by any language. The low cone is a singular object, it has evidently been dedicated to the worship of *Boodh*, as two large images of that god are still standing opposite two of the gateways, and I imagine at one time, there had been two others opposite to the remaining gateways. These images are *headless*, but the plain unadorned figure and the peculiar sitting posture, clearly point out the object, which they represent. I cannot agree with captain Fell, in believing the cone hollow. It is compared with the rest of the structure very rudely built, and no obvious remains of an aperture can be observed at any part of the wall. Indeed, I am inclined to think, that the low cone itself, was an object of adoration. and since you are of opinion, that the worship of *Siva*, or *Mahadeva*, was intimately connected with that of *Boodh*, why may not the structure, be but a *Colossal Lingam*,* similar in its symbolic allusion to those we now meet with in the *Hindoo Dewallas*.

I am not sufficiently grounded in Hindoo Mythology to reason on the subject, and therefore throw out this hint, merely as a conjecture, which of course may be explained as such, by yourself, or any other more conversant with these questions than I profess to be. Lieutenant Bagnold, of the 13th Native

* This is the case with the great Temple of Boro Budho in Java—TYLER.

Infantry, who also visited the Temple and took drawings of the sculptures seems to think that these figures support very strongly your opinions on the subject of your publication I saw the other day a letter from him in which he expresses himself to that effect I am therefore not altogether singular here, although his arguments are drawn from another source The dress of many of the figures represented is almost that of the *Levites* who waited on the Ark of the Covenant, as described in the books of Moses Were I to give full scope to my fondness for conjecture I might add still further in support of your doctrines respecting the connection of the *Patriarchal* with the *Budhic* religion which you allude to in the beginning of your book All the information I could obtain from the people about *Bhilsa*, respecting the building amounted to nothing They said it was very old that the hill was called *Shanzy jang kirka pullar*, that the images were those of *Luchman* and *Parasonah*, and that their heads were struck off by orders of *Aurung-zeb*† in some zealous paroxysm of that monarch As to any allusion of which the figures were emblematic it was in vain to ask they evidently knew not nor troubled their heads about the matter

Two marches on this side of *Bhilsa* at a small fortified town called *Garishpore*, or *Ghasspore*, there are some very interesting Temples which have evidently been dedicated to *Boodh*, as now known under the modern name of *Parasonath* One of those which I particularly examined was almost a square building surmounted by a square pyramid of four sides with convex surfaces, the common pyramid of *Hindoo Deuallas* It was divided into three apartments in two of which were large images That in the centre was evidently *Boodh* from the style the head-dress of hair and the usual sitting posture The other was a figure resembling the central one in almost every respect but much more delicate in form being that of a female, as I conceived, the limbs were more elegant—and the body not so gross each had a star in the breast or something approaching to that figure similar to what you pointed out to me I recollect, in some small images of *Parasonath* at *Allahabad* In the cap or hair (for I am uncertain which to call it) there was this difference, that in the central image it terminated on the shoulder by a knot of

† Mussulman bigotry seems to have been the cause of destruction in Java and all over India.—TYTTER

fold like a *Serjeant Major's* lace epaulette and in the other it fell over the neck and shoulders in the form of *cords*, which might without any stretch of imagination be taken for tresses of hair flowing loosely. There were no breasts however in this figure but I certainly think it must have been intended to represent a female divinity. The whole outside of the building was covered with a variety of sculptures all executed in a masterly style and much surpassing any workmanship we meet with in the modern Hindoo structures. It seemed to be quite neglected and formed no object of regard to the people of the neighbouring villages. The other Temple at the southern extremity of the hill of *Garishpore* and about half a mile from this one seemed of the same nature.

As to the country itself all the way from *Husseingabad* to *Bhilsa* through the *Bopaul's* territory we see large tracts of land and a miserable scanty population. Some eight or sixteen years ago I imagine the greatest parts of the district had been under cultivation but the ravages of the *Pindarrees* who particularly infested the country and the consequent miseries of poverty, had compelled the inhabitants to emigrate or led almost to their extirpation. British protection now it is to be hoped will do much to improve the condition of the people and country, and if we may judge from Major Henley's exertions it has already begun to take effect.

The *Bhilsa* district and indeed all *Scinde's* country to *Saugur* looks well and is in general cultivated from *Saugur* to this place it is a black soil and in many places very well cultivated and on the whole the district is populous. I particularly remarked the fine figures and engaging expression of the *Women*. This is especially striking at *Saugur* very different from the *Ladies* of our Provinces they rather *court* than *shun* the gaze of a stranger. There is something too in the floating dress and the various red and green coloured garments which appears to be peculiarly becoming.—The letter concludes by expressing the writer's intention to visit *Callinger*—in these words You ought to visit *Callinger* before the work of destruction commences there—the Fort is certainly to be dismantled and it is probable that some of the many *relics* will suffer in consequence. I understand here the natives are sadly afflicted at the idea of its impending fate.

January 21 1820

Swearing by Gunga—A respectable friend has informed us of what it gratifies us to learn occurred during the present sitting of the Supreme Court that a Native in giving evidence on a case therein pending refused to take the oath in the usual manner viz on the waters of the Gunga. He declared himself to be one of the followers of *Ram Mohun Roy*, and in consequence not a believer in the imagined sanctity of this river. He offered to be sworn by the *Tedas*, as a believer in these writings analogous to the European method as it respects the Christian scriptures. We understand that his simple *affirmation* was taken as practised in England by the society of Quakers. We deem this fact one of no small importance in the progress of opinions making in this country and we hail it as one of the many favourable omens of improvement taking place. If European residents would but take ordinary pains to inform the Natives of rank and respectability and converse with them in a becoming and friendly manner we have no doubt mountains of prejudice and with them most of their injurious practices would give way to a more rational and consistent mode of thinking and acting. [Star

Restrictions of the Press removed—At Bombay one of the first acts of the new Governor we are delighted in recording it was to do away with the Censorship of the Press such a beginning augurs well and we cannot but rejoice that the noble example of our most Noble the Governor General has been so admirably imitated. When will the Sister Presidency of Madras follow such illustrious precursors? Surely she cannot long hold out against the march of the Empire of Opinion. [Star

SKETCH OF THE ABORIGINAL INHABITANTS OF INDIA

*(From the last number of the Oriental Magazine
published at Madras)*

In general the Hindoos have the forehead small the face thinner and more meagre than the Europeans and they are also very much inferior to them in strength and other physical qualities. They are lean feeble and incapable of supporting the labours and fatigues which the other race are habituated to. The Brahmins in particular scarcely ever attempt any laborious efforts of the body and when they do it is but momentary. This feebleness is no doubt occasioned by the nature of the climate as well as by the quality of the food to which the greater number of Hindoos are restricted. In general they eat nothing but seeds or such humid matters for though most of them cultivate rice which appears to be a production of nature in the highest degree suited to the use of man and well adapted to sustain his vigour the mass of the people do not use it for their ordinary fare. They are obliged to sell it to get what is necessary for paying their taxes to procure clothes and supply their other domestic wants. After disposing of their crop of rice they nourish themselves, for the rest of the year in the best way they are able upon the various sorts of small seeds similar to what are given in Europe to pigs or chickens and it were to be wished that every Hindoo had even this sorry fare at his command.

The same debility and tendency to degenerate which is so visible in the Hindoos themselves appear to involve all animal existence in that country from the plant up to the human species. The grass vegetables and fruits, are all sapless at least the greater part are devoid of the nourishing qualities inherent in the same productions of nature in other countries.

The domestic and wild animals with the exception of the elephant and the tiger are there found in a degraded state

both as to native vigour and nutritive properties. All edible things, of the most succulent nature elsewhere, are insipid here. Nature seems, in this region, to have fashioned all her productions, animate or inanimate, on a scale proportioned to the feebleness of the people.

The imbecility of the mind, keeps pace with that of the body. There is no country, I believe, where one meets with so many stupid or silly creatures, and, although in India there are to be found numbers of persons of good sense and moderate talents, and even some who, by means of a good education, have distinguished themselves advantageously amongst their countrymen, yet I think it very doubtful whether, during the three centuries in which the Europeans have been settled in the country, they have ever discovered among them, one true genius.

What they are in point of courage, is well known. Their natural cowardice being every where proverbial.

Neither have they sufficient firmness of mind to resist any application that may be made to them on their weak side. Flattery and flattery will induce them to part with any thing they possess.

They are not less devoid of that provident spirit, which makes other mortals think of their future wants and well being as much as of the present. Provided the Hindoo has just enough to support the vanity and extravagance of the day, he never reflects on the state of misery to which he will be reduced on the morrow by his ostentatious and empty parade. He sees nothing but the present moment and his thoughts never penetrate into an obscure futurity.

From this want of foresight, chiefly proceeds the frequent and sudden revolutions in the fortunes of the Hindoos and the rapid transitions from a state of luxury and the highest opulence to the most abject wretchedness.

They support such overpowering shocks of fortune with much resignation and patience, but it would be erroneous to ascribe their tranquillity under such circumstances to loftiness of spirit or magnanimity. For it is the want of sensibility alone, that prevents their minds from being affected by the blessings or miseries of life.

It was probably with an intention to make some impression on their unfeeling nature and to stimulate their imagination that their histories whether sacred or profane their worship and laws, are so replenished with extraordinary and extravagant conceits.

We must also ascribe to their phlegmatic temper, more than to any perverseness of disposition the want of attachment and gratitude with which the Hindoos are justly reproached. No where is a benefit conferred so quickly forgotten as among them. That sentiment which is roused on generous minds by the remembrance of favours received and which repays in some measure the liberal heart for the sacrifice which its desire to oblige so often requires it to make is quite a stranger to the natives of India.

SEVEN PAGODAS OF MAHABALIPOORAM

To the Editor of the Oriental Magazine

Sir

I believe that no correct account of Mahabalipooram has ever yet been published several accounts have indeed appeared but I have not hitherto seen one that either truly described or enumerated one third of the Sculptures and Curiosities which are there to be met with. This induces me to add another to the number of those already in print and as the pages of the Oriental Magazine constitute I think a very proper means of giving it publicity I do myself the pleasure to forward it to you and you may either insert or return it as you think proper.

I have not been able to learn whether there are extant any true historical records of this singular place nor whether the labours of the Sculptor which are scattered up and down the village were executed in order to gratify the vanity of ancient Priesthood or intended by some illustrious person to ennoble

and adorn his city and perpetuate his name. All that I know is that a love adventure in which certain celestial personages were engaged is fabled in Hindoo mythology to have taken place here in the gardens of an ancient prince but whether any true idea is to the antiquity of Mahabhalipooram may be inferred from this circumstance and from the period in which this ancient prince is said to have reigned I leave to others who are better skilled in oriental learning than I am to determine.

Mahabhalipooram Maveleveram or as it is termed by Europeans the Seven Pagodas is situate as every one knows on the sea coast about 10 miles to the southward of Madras. It has dwindled from the reputed splendour of a great city, to a small village consisting of a few Malabar huts and houses and a modern Hindoo temple. It is noted because of the curious Sculptures with which it abounds and for being spoken of by Southey in his *Curse of Kehamti*. Close to the village on the west is the hill of Mahabhalipooram which is composed of an irregular continued series of huge blocks and masses of granite extending in length (north and south) probably 800 or 1000 yards on and about this hill are many curious sculptures of which with others in the neighbourhood I shall proceed to give a description. Perhaps it may not be irrelevant to observe that I visited the place three times in the course of 15 months each time for the purpose of noting its vestiges of ancient greatness and having taken more than twenty views and sketches of the sculptures and scenery I suppose there will not be any great presumption in saying that I am at least conversant with the objects I intend to describe.

The first remain of these ancient ruins which I shall notice is a small Pagoda built within 50 yards of the northern termination of the hill of plain hewn stone quite devoid of ornament. Its figure is rectangular and its dimensions are in length 24 feet in breadth 17 feet and in height about 12. It has two apartments the innermost of which contains a neatly executed Lingam of black granite scarcely at all injured by the weather though the roof is so constructed as to leave it exposed and unsheltered. This small temple is completely overshadowed by trees which have taken root in the walls and the branches forcing their way through the joints of the stones have contributed much to its dilapidation and present ruinous appearance.

At a short distance from this Pagoda to the east lies the

such group of monkeys as is spoken of in the Asiatic Researches in an account of this place in 1781.* The group consists of three a male a female and a young one all as large as life and sculptured from the same stone. The male is searching the head of his partner and consort for *tiny wanderers* and the young one is busily employed in satisfying the demands of hunger and appetite—Near this is a small mutilated figure of the Hindoo god of highways Ganeza.

About a hundred yards south of these there is a large piece of rock resting on the eastern slope of the hill sustained apparently by a point and seeming that a very small shock would remove it and cause it to roll into the plain—Its circumference is 68 feet diameter about 23 and height 25. From the east it has a circular appearance but from other points of view it is of an irregular figure. The upper end which *inclines westward* makes it appear as if it had been broken from a large mass of stone by some violent convulsion and that it had rolled to its present situation and there rested. A quarry has been formed about 26 yards to the west of it and from this quarry it probably came.

Quitting this and proceeding southerly we next come to an ancient temple sculptured from a solid stone ornamented according to a style of architecture wholly different from that prevalent among the natives of this part of India in the present day. The top is elliptical and bears considerable resemblance to the Saxon style. The pillars which support a verandah on the western side are I think similar to columns which I have seen in drawings by citizen Denon of ancient ruins in Egypt.

This temple is 28 feet high 20 long and 11.6 broad†. It has a verandah and niche the latter contains a granite image of Ganeza blackened by time and ghee. This image is said to be at present an object of adoration among the village people for the village Brahmuns propitiate the deity every Friday by libations of the ghee and cocoanut oil and by the observance of certain rites and prayers. On the inner wall of the verandah

* The last time I visited the seven Pagodas was on April 18 8

* Scrip 1 5 a cy n any of le i eas c is las n n l e a del
The d men ons g i en a e correct th n an inch r so and il s l thought
suff dent

to the south of niche is a long inscription in the same character as that which I shall have occasion hereafter to notice but it is too illegible to be copied with any degree of accuracy. At each end of the verandah on the western face is a single figure in brass relief. On the same face at the foundation a rent 4 inches wide extends through the whole length of the stone from which the temple is sculptured and causes it to incline somewhat to the S East. This Structure lies according to the compass N E and S W.

Passing the north western front of this temple and following the footpath which leads through a narrow acclivity formed by rocks and bushes on each side you presently arrive at an excavated room on the left. It is hewn in the side of the solid hill 15 22 feet in length 11 in depth 10 6 in height and contains the following sculptures —

On the wall of the S W end in brass relief a group of figures representing the Vaman avatara or that incarnation assumed by Vishnoo to punish pride and presumption.

The story and circumstances of this Avatara are these —

Mahabali a Prince who lived in the Tirtya yug or the second age was so elated by his prosperity that he omitted to perform the more essential sacrifices and offerings to the Gods. This was offensive to them and Vishnoo desirous of checking so bad an example became incarnate and assumed the form of a wretched Bramin dwarf. Mahabali was at this time in possession of the whole universe which dominion he had obtained in consequence of his piety and punctual performance of certain austerities and rigorous acts of devotion. Vishnoo in the shape just spoken of appeared before him and asked for a boon or gift as much as he could pace in three steps. This the Monarch granted and desired him to ask something which was more worthy for a prince to bestow. The Bramin was content and the royal personage proceeded to ratify his promise by pouring water in the Bramin's hand which it would seem was the usual mode of confirming a grant. While he was doing this the size of the dwarf grew larger and continued to expand till it filled the whole earth. Vishnoo then discovering himself deprived Mahabali in two steps of earth and heaven but in consideration that he was a prince of general good behaviour and tolerably virtuous he deprived him of no more than he stood on and left to his government the Kingdom of Patala.

or Hell Some say that the water used in the ratification of this affair fell from Vishnool's hand on the head of Siva and flowing thence formed the origin of the Ganges

Vishnool in this character is sometimes called Trivikrama the three steps taker and it is in the act of taking the three steps he is represented in the group of figures which gave rise to this digression *

On the wall of opposite or north eastern end is a sculptured delineation in bass relief of the Varah avatara

Among the legendary stories of the Hindoos several different accounts are given why Vishnool took on himself this incarnation particularly why he assumed the shape of a Boar Among others it is said that Daitya or the evil spirit named Hirana Yaksha gained from Bramha by his scrupulous piety and the performance of penances of very great efficacy a promise that he should have given to him any thing he asked He accordingly desired universal dominion and exemption from hurt by the bite or power of any living creature he enumerated all animals and venomous reptiles that bite or sting except the Boar which he forgot Now it occurred that his ambitious desires were no sooner obtained than he became exceedingly presumptuous proud and wicked and forgetting the great power of the God he ran away with the whole earth and plunged both it and himself into the depths of the sea This astonishing action made the interposition of the preserving power again necessary and Vishnool changing himself into the form of a Boar (a symbol of strength) plunged into the ocean fought a dreadful battle that lasted a thousand years slew at last the impious Daitya brought back the Earth on his tusk and restored to it its usual good order peace and tranquility

The sculpture before spoken of does not however represent Vishnool in any act directly connected with this great and surprising exploit but he appears with a Boar's head and human body and as if solacing himself after the toils and dangers of a thousand years battle he is represented occupied in paying attention to a female which he supports on one of his knees

From the back wall of this excavated room is a projection measuring 7 feet 9 in front and 3 6 in depth It contains an

* For a fuller account of Vishnool's Incarnation see Colonel Moore's Hindoo Pantheon.

empty niche in which may be seen the traces and outlines of a deity which the chisel of the workman has not yet brought into existence. A flight of three small steps lead into the niche and on each side of its entrance as well as on either end formed by the projection is a figure in bass relief with the name office or attributes of which I am unacquainted.

Sculptured on the brick wall between this niche and the N. E. end of the excavation is a female figure (probably Devi or Parvati the consort of Siva) bathing. She is attended by her female attendants and two Elephants one of which is pouring a vessel of water over her and the other is receiving another vessel from the hands of one of the celestial ladies her attendants.

On a similar space to the south of the niche is another female figure which I take to be a representation of the same great personage however in this I am not positive. On each side of the principal figure are two bulky little fellows and another figure of a more natural size. There are also two herds of animals one somewhat similar to a goat's head the other like that of a lion.

The front of this excavation is supported by two columns and two pilasters of handsome architecture. The ceiling is ornamented with flowery sculpture and has several cracks in it running length ways i.e. in a North-east and South westerly direction.

About 80 yards west of this place on the top of the hill after a little research may be found the stone bed with a lion for its seat or pillow which is called in the account published in the Asiatic Researches before alluded to the Rajah Dhurmas lion throne and at a trifling distance S. W. of this the bath of Dropped. The lion and bed measure in length 9 ft 6 and in breadth 3 ft 6. The lion is 18 inches high and stretching across the S. end appears as if intended for a seat. The whole lie due N. & S. and are attached to the solid rock being hewn out and fashioned on its surface. There is not the least appearance of the place having been once an apartment of a palace as intimated in the forementioned account for the top of the hill thereabout is quite uneven and irregular and abounds with large blocks and masses of granite.

There is nothing more which merits notice on the surface of the hill unless we except many mortice holes which may be seen running parallel to its western edge many small flights

of steps cut in several parts about the rocks, and large quantities of decayed bricks, which in days of other times, probably composed the habitations of men

Leaving the top of the hill, and descending by the path in the front of the temple last described, at a few feet S E of the pagoda, which contains the image of Ganeza, will be found, sculptured in bass relief, on the eastern faces of two large pieces of rock, the story of the Tapap, or the intense penance of Arjoon*. These two pieces of rock adorn each other, being divided by a large rent, or fissure, they measure 84 feet in length, and are about 30 feet in height

In this group of sculptures, the largest and most prominent are two well proportioned Elephants as large as life. The largest one, measures from his proboscis to his tail 17 feet, and is in height 14 the smallest is in height 10 feet, and in length 11. Under the bellies of both are two or three small ones and several heads of others without bodies, other figures in this assemblage, represent Vishnoo in different avataras and incarnations, Chandra and Surya, or personifications of the sun and moon brahmins and warriors in postures of adoration, swans or peacocks, lions tygers cats, monkeys, satyrs and antelopes, figures of human beings and figures of beings that never had existence except in the Sculptor's imagination. Arjoon represented as a brahmin in a posture of penance to the south of the before mentioned fissure is the principal, though not the largest, figure in the group, for all the other figures are turned towards him chiefly in postures of adoration, and Vishnoo four armed, stands on his right pointing at him. The arms of Arjoon extend above his head, they meet and his hands are joined his right foot is lifted as if from the earth, his arms and his right leg appear withered, the left leg is of a natural size, his chest and ribs are prominent, but his stomach belly, and abdomen, are sunk in, this figure, when first executed, was in all probability intitled to praise, and indeed several of the figures appear to have been finished with considerable skill, considering the hardness and brittle nature of the stone on which they are executed. Time and exposure to the severities of the seasons have much defaced them

* For the particulars of this story see Miss Graham's Journal of a Residence in India

The foregoing group of sculptures occupy the whole of the eastern faces of the two before mentioned rocks, and fill a space of about 2400 square feet

In the rent or fissure before spoken of, is a figure very like the European Mermaid. It is half a female and half a serpent; the village brahmins call it Nargha,† above this figure which is complete, is the lower or snake part half of a similar one. In front of the two rocks within a few feet are several figures of brahmins, some of which are buried in the ground, and a mutilated figure of Vishnoo, so far concealed in the earth as to be visible as low as the breast only

ANTIQUARIUS

Madras, Dec 1, 1819

February 2, 1820

HUMAN SACRIFICES

Teach me to feel another's woe —Pope

To the Editor of the Calcutta Journal

SIR

A great deal of argument has been exhausted on the subject of Human Sacrifices and the best means to prevent the Immolation of Hindoo Women on the Funeral Piles of their Husbands. No one can for a moment justify so glaring a barbarity, and the Natives themselves invite reform by their indifference and silence on the subject. If our delaying to forbid it had arisen out of a respect to the prejudices of the Natives one would think that we should not have ventured to impose restrictions as to the age of the unfortunate and deluded Object of Sacrifice. Their prejudices are not so strong however, but that they might

† Has it any connection with Nargha Sespa on which Vishnoo is represented in the Narayan Avatara?

be overcome by putting their love of money into the opposite scale and there is no doubt that any plan making it to their pecuniary interest to abstain from the practice would effectually cause it soon to subside altogether

As so liberal and high minded a Government as that which now rules India could not stoop to appropriate any gains arising from such checks on this practice to the public revenue it might easily devote it to some Native Charity for the benefit of those who became sufferers in any way by their following the opinions and practice of those Natives themselves who have so satisfactorily proved that this barbarous practice is not incumbent on them by the Books of their own Religion

Yours &c
A BRITON

Upper Provinces Jan 20 1800

CITY IMPROVEMENT

We learn by a Correspondent that they are beginning to make some progress in the Oval Tank in the Durrumtullah. About 800 Coolies are now employed on it who appear to have got down to the second course or about 13 feet deep. The soil is excellent rich garden mould. The spot is intersected by wells some of which are supposed to contain springs if so the Tanks will always have a good supply of water.

Considerable progress has been made in the Road which the Lottery committee is opening between the Durrumtullah and the Bow Bazar some buildings have been purchased and the intervening Tanks are filling up and the ground is raised as the Road is advanced.

The Police Office is to be removed to the House East of Mr Palmer's in the Loll Bazar the same place where the Office was held many years ago. When this change has been effected the improvement in Bankshall Street will be resumed and in a short time we may expect to see the Road continued to the River side close to the present Police Ghaut. [Times]

February 7, 1820

SUFFICIENT DEFEATED

To the Editor of the Calcutta Journal

Sir,

Indignation was strongly excited here, yesterday, at the unsuccessful attempts made by authority to persuade the wife of Ramdeen Sookool Sepoy, 1st Battalion 23d Regiment, from burning herself with the body of her Husband, who died in the Hospital on the night of the 17th instant

About 3 o'clock, yesterday afternoon, a vast crowd was assembled at the place intended for the Horrid Sacrifice, chiefly consisting of Sepoys of both Battalions of the 23d Regiment, and some of the European Officers of those corps, were attracted by curiosity to the ceremony, most fortunately for the intended victim. A particular enquiry into the whole affair affords me the following information

Lieutenants Ward and Wade of the 23d Regiment, were present on horseback near the Pile the woman and the body being almost concealed in a shallow space surrounded by wood. The woman appeared to recline beside the corpse, when the attendant Bramins brought and heaped up large bundles of straw. After distributing rice, flowers, &c the Pile was fired, and in less than a minute as the fire reached her, she suddenly rose, and placing her foot on the edge of the Pile, actively sprang to the ground from a height of about four feet, and ran a few paces as fast as she could, when a Sepoy forcibly seized her, carried her back to the Pile now blazing, and cast her into the fire, the effect of which she had hardly felt a second time when she again leaped out and ran away as before, a *second* time. The same man seized her again, threw her into the fire, when she as quickly made her escape a *THIRD* time.

On her being thrown in the second time, the Gentlemen pushed the horses close to the Pile, and had not a moment to spare in interposing, as the same Sepoy was about to seize and throw her on the burning Pile a third time. The spontaneous rush of several at this instant whose feelings were in unison, (among whom Serjeant Major Jones 1st Battalion 23d Regiment Native Infantry, was conspicuous) intervened between the Pile

and the woman and I was not displeased to hear, that the latter knocked down this hard hearted wretch, who otherwise received some severe blows. Lieut Ward let go his Horse, and took the Woman's arm, and assisted by Serjeant Major Jones and Mr Best, the Brigade Major's Writer, escorted the Woman through the crowd, accompanied by Lieutenant Wade, and some other Gentlemen.

Those Sepoys nearest the Pile could not immediately recede from the pressure of the crowd behind them but they presently surrounded the party, and all but willingly yielded a passage, thro which the Woman was led to a place of safety, where she now is and though sadly burnt, rejoices in her safety and life. She is declared to have lost her caste by the Bramins and will be shunned accordingly, but steps are taken or will be, for a future provision for her.

It is remarkable, that one man a Hindoo present repeatedly called out that force was *unlawful*, that it was a *murder*. The Woman had been so intoxicated with some drugs that she could hardly stand and was not sober at sunset yesterday, nor is so this morning. It appears that she was inebriated to a degree that induced the Bramins not to tie her down as customary, confiding in her incapacity to move when the Pile was fired.

Those who were instrumental in thus saving a fellow creature from a dreadful death have doubtless a high reward in their own feelings, and the degree of danger attending their interference which they must have been perfectly sensible of, has heightened the admiration at the issue of an event (which it was supposed would be inevitably tragical) in so very unexpected a release of this intended victim to a horrid superstition. Had a rescue been attempted had one voice only been heard for a rescue the fate of the Woman was certain and perhaps that of those who might have interposed to save her not less so. But, generous souls and true Britons are above fear, and he who would not have felt the impulse of humanity, and acted as these did on an occasion inspiring the best feelings of our nature, is little to be envied.

What a contrast to the surrounding multitude! that a few Europeans, spurning all idea of danger when apparently most imminent, should in the cause of distress have risked their lives,

when, as I am convinced, the chances were a thousand to one against them, for had a murmur been heard, they had probably been torn to pieces. While this warmth dwells in our hearts, while our minds are imbued with, and our actions guided by, our Religion, and the Laws of our Country founded on the doctrines of that religion, Britons will never be conquered.

The expences attending a Suttee are stated in the Letter dated from Chittoor, November 1819, and published in your Journal of the 30th of December last, at 753 rupees. The expence depends on the rank and wealth of the deceased. The reasonings and observations following that very interesting account of the shocking immolation, experience will pronounce to be strictly true and just. If I recollect, a Guard of Sepoys were sent on the occasion adverted to, as happening during the Marquis Wellesley's administration, to Saugor Island, to prevent the deluded and devoted victims throwing themselves into the sea to be devoured by sharks and alligators, a custom held as sacred and indispensable as the burning of widows.

The last paragraph of the Letter I know to be true in several instances, in which the wildest expressions of despair and resolutions to commit suicide, if not permitted to be burnt with their Husbands's bodies, were never followed by the act.

Allow me to close this Letter, which I am fearful both you and your readers may think most tedious with two instances of Hindoo barbarity. At a Ghaut in Bengal, I saw a woman thrown alive into the river, and perish, because, as the perpetrators of the deed told me she had been long ill, and at a Suttee, just as the Pile was about to be lighted, a body of men rushed forward, put out the fire and declared the wood should not burn till it was paid for. They were wood sellers, and the dispute between them and the Bramins was on the difference of 4 annas on its value, and lasted with great violence for half an hour, during which the miserable Woman was in an agonizing suspense imploring immediate death from the drawn swords of her relations around her or the firing of the Pile. She did not escape but was burnt and the circumstance of horror that took place I will not describe.

I sent the former case minutely detailed (and which happened first) for publication, without success. The Boon of a Free Press was not then granted to India, a gift, worthy

the Noble Bestower, whose high attributes, it is to be prayed for, will compass, ere his departure from this country, the blessing to operate, towards perfecting his future glory, of the Abolition of Human Sacrifices among so large a part of the population of the world

Has not our Noble Ruler been toiling since he assumed the Government, to promote the happiness of the millions of our Indian subjects? and if the qualities of goodness justice, and wisdom, as well as being victorious in war, are necessary to constitute a truly great man, there is no act that would stamp that Illustrious Personage, more deserving the appellation he has already attained, than the Abolition during his administration, of Human Sacrifices

The 'Horrors of War,' is a common and true epithet Let the Commander walk over the field after an action, or visit the hospital, he will see enough of human woe, but this evil, however dreadful has presently an end Here however, the horror is perpetuated—here is the constant operation of misery and woe The sun rises daily, and has risen for centuries but to behold the cruel death of thousands of innocent and deluded women, from Tartary to Cape Comorin from China to Persia and is this useless Murder of the Sex (given to man for their mutual happiness the Sex without whose solacing smiles, life is not worth a moment) to go on to the end of time? The destruction of this system would vie with the Abolition of the Slave Trade, and will let us hope yet be an imperishable honor in our national records to the name of Hastings

'That these Sacrifices are not essential to the existence of their Religion, their own High Priests and wisest men admit If a stop be not put to these Human Sacrifices by the present enlightened Government it is difficult to think where and when they will end We know not where to look for The Marquis's equal, 'take him all in all when shall we (in India) see his like again?'

Have not these abominations continued long enough? (we are ignorant of their commencement) They were perhaps the cradle of their superstition which began soon after India was peopled It is granted that force would create the very horrors, and perhaps greater, than the abolition would be designed to

destroy, in the wrath that would be kindled in the Hindoos at large. But surely restraint is lawful in our hands, when their own Priests and Laws teach us it is so, as far as seeing justice (leaving humanity out of the question) done to the intended victims, by preventing them being tied down, which appears a murder; and preventing their intoxication &c.

If the Hindoo die at a distance from his wife, the body is burnt, and the Widow escapes. Why not then burn the bodies instantly, before these blood thirsty Brahmins have poisoned the minds and drugged the senses of the victims intended to support their breed, to stupefaction.

Some regulation might be devised. The Widow might be obliged to walk a mile or a thousand paces; no ghee, oil, or other combustibles than wood should be used; if unable to walk the prescribed distance, she cannot be in health, and then it is forbidden, by general acknowledgment, to burn—let her mount the Pile of her own accord, without assistance; let every man and woman retire to a distance, after the usual ceremonies of giving away paun, &c be over, except the person lighting the Pile, and I believe, that in nine instances out of ten, the Widow, on feeling the fire, would spring out of it, as in the instance stated. There might then be a party of Police or Sepoys ready to rescue and convey her away—thus would the number of Suttees be very soon diminished.

I have no doubt that every male and female in England (if funds were wanting), would contribute their mite, towards the future maintenance of the Widows saved, and consequently looked on as outcasts by their own tribe provided the Government became Trustees for the application of such Contributions.

It is lamentable to think, that no means have yet been devised, to stop these abominations to God and Man, and if they do not come from our hands, no reform is to be expected from among themselves for, as Dr Buchannan says, "The Hindoo Religion is founded in Blood and Impurity."

A BRITISH OFFICER

Lucknow Cantonments, Jan 19, 1820

CALCUTTA SCHOOL SOCIETY

On Saturday the 20th January 1820, was held at the Town Hall the first Annual General Meeting of the Calcutta School Society the Hon ble the Chief Justice in the Chair After the English Report of the first year's proceedings had been read by the Chairman and the Persian by Moonshee Umeen ood deen (Company's Vukeel) a member of the Committee the following resolutions were moved and seconded by European and Native Gentlemen present and unanimously adopted

That the report be adopted and form the basis of a more extended one to be published by the committee

That the official and non-official members of the committee be requested to accept the thanks of this Meeting for their zealous discharge of their trust and to continue their services for the ensuing year

That the cordial thanks of this Institution be conveyed to *the committee of the Calcutta School Book Society* for their liberal supply of useful School Books which have been so instrumental towards the success of the Society's operations as also to the superintending Baboos of the four divisions of indigenous Schools connected with the Society for the zeal assiduity and ability they have displayed in their offices

Thanks were likewise voted to the Secretaries of the Institution on the motion of J P Larkins Esq and to the Chairman on that of Baboo Radhacant Deb after which the Meeting dispersed

The Musulmans present could take but little share in the general proceedings on the occasion by reason of their ignorance of English but the interest excited in their minds by the Persian report was testified by the anxiety of different individuals to carry home the manuscript copy and the general satisfaction on an assurance being given that it would soon be printed for distribution

The report stated that the managing committee had early in the past year divided itself into three sub-committees with their respective secretaries according to the threefold distribution of the business and objects before it —the first for the establishment and support of a limited number of regular

schools that is schools into which, as being entirely under the controul and management of the Society, and wholly supported by it, there may be introduced a *regular*, uniform and improved mode of tuition, as to matter, materials and method. The second for the encouragement and improvement of the *indigenous schools*, that is seminaries originated and supported by the natives themselves the third for *English and higher branches of tuition*

The proceedings of the Society in its second or indigenous department have been by far the most important and encouraging and the splendid success which has already accompanied the prosecution of what is technically called the *indigenous system*, tho' half its resources and expedients have not yet been brought into action fills the minds of the friends to native education and improvement with new and sanguine hopes

The following abstract exhibits in a condensed form, the number of indigenous schools and of children educating in them within the precincts of Calcutta and the number entirely connected with the Society at the date of the last Examination in the beginning of January 1820

Total number of indigenous Schools in Calcutta is 188 containing 4146 children—of which were examined in January last 34 Schools containing 2661 Scholars—Received Books but did not give in examination 22 Schools containing 46 children,—Entirely unconnected with the Society 82 schools containing 1021 scholars *

From this it will be seen that the schools immediately in connection with the Society average upwards of 30 each while those who have not yet joined it contain only 12 so that although 84 schools or less than one half of those existing in Calcutta were examined these schools contain 2661 pupils or nearly *two thirds* of the total under instruction. If we add to

* A total of pupils so inconsiderable in a native population of not less than 7,00,000 souls is an important fact in the moral statistics of this metropolis and may well excite surprise but the data have been carefully ascertained. Among the circumstances which principally account for it may be mentioned the amazing number of adult sojourners whose families remain in the villages and the consequent low proportion of children. This with other facts may serve to shew the importance of promoting adult education in this metropolis of India an object which it is thought the Society will vigorously pursue in this its second year

this number the pupils in the 22 schools whose masters received books but who from illness or absence in the country or other causes did not attend on the day appointed for examination it will be seen that more than 3000 boys or nearly *three fourths* of the indigenous scholars in the city are now under the influence of this Society, and are thus receiving advantages which no one not acquainted with the previous low state of education in these seminaries can fully appreciate

Nor are the remaining school masters in the city to be considered as permanently self excluded from the benefit of the Society. The application which has been received from many since the last Examinations warranted the hope that their prejudices are rapidly giving way and that little is wanted but persevering exertion in the present plan to embrace them all within the pale of the indigenous system. Similar applications have been made by school masters outside the Mahratta ditch but the Committee thinking it more prudent in the first instance to extend and consolidate the system within Calcutta has reluctantly declined compliance for the present

In estimating the importance of this Department of the Society's labour our attention should not be confined to the more obvious advantages arising from the improvement of the system of education of some thousands of children. The tendency it has to attach to the British interest the numerous Bengalee teachers within its influence and the flower of the country their pupils and to bring within the reach of European intelligence especially in Calcutta the children of the richest and most respectable amongst the Natives who would never attend *gratuitous* seminaries, is too important in its future consequences to be overlooked. Nor is it to be forgotten that the mechanism of the system and particularly the Examinations holden in the houses of principal Hindoos produces a contact and communication of the most pleasing nature between the Natives and those European Gentlemen who feel an interest in their moral and intellectual improvement

The following is an Abstract of the Treasurer's and Collector's Account

Received Donations and Annual Subscriptions	Rs	15	910	8	0	
Ditto by the Treasurer as interest of Company's Paper			599	0	0	
			<hr/>			
Total received	Rs	16	509	8	0	
Laid out in purchase of Company's Paper			9	575	9	6
Expended on the objects of the Society			6	920	0	0
			<hr/>			
Total Disbursements	Rs	16	495	9	6	
Balance in Cash	Rs		13	4	6	

To which is to be added 10 000 Rupees in Company's Paper belonging to the Society

The favorable balance (it is observed in the Report) is considerable but it would indeed be a matter of serious regret were this to render the Friends of the Society less vigorous in their exertions for its support. Your Committee had in the first year of the Society to *devise* measures rather than to *execute* them on a large scale but nothing will be wanting to *their successors* in future years but funds and personal exertions to carry the benefits of the Society to an indefinite extent. *Adult and Female education* the extension and improvement of the *Indigenous System* and the instruction of a *greater* number of clever boys in English as well as providing some of them with the means of acquiring *scientific instruction* are all objects of great importance to be vigorously pursued in *this Metropolis* and its vicinity while the neglected state of the vast population under British dominion and the means of improving them afforded by the application particularly of *Indigenous System* call loudly upon us to embrace every opportunity of extending our operations in the *country*.

Your Committee therefore indulge the hope that a generous public will never allow the prosecution of these various branches of labour to be impeded by the cessation of that pecuniary support which in the present day no benevolent object solicits in vain.

These observations following the facts of the Report were so much felt by the Chairman and other Gentlemen present,

that the Subscription Book was called for and some handsome additional contributions put down

There are many engines at work and numerous Institutions established for the intellectual and moral improvement of the vast population of British Asia. All will have their use all deserve support. Perhaps the sympathetic mind will dwell with peculiar pleasure on those which may be denominated European-Native as existing by the support and under the management of Natives as well as Europeans. This organization is found successfully to call on the former to give the aid of their contributions their co-operation and their gratuitous labour. The value of this aid sufficiently appears from the 1st and 2nd Reports of the Calcutta School Book Society already published but will derive additional confirmation from the 3rd Report of the Calcutta School Society shortly expected from the press. It is to be observed however with reference to the connection thus established between the natives and those who desire their improvement, that we are not to limit our view to what can be stated in figures and estimated in amount the quantity of money and of labour. If we would know and feel the genuine importance of these associations and of the *mecha-risim* as distinguished from their operations nakedly considered we must take into the account that drawing of affections, that gradual approximation of ideas which are the infallible consequence of the union. [Star

February 10 1820

BURNING OF WIDOWS

To the Editor of the Calcutta Journal

Sir

In your Paper of Thursday the 20th ultimo which is chiefly dedicated to the subject of "the Burning of Widows" I was glad to see the Bengallee Pamphlet which has been written on that subject so fully and ably reviewed. The English Translation which was published along with that Work is so very

incorrect with regard to punctuation, the phraseology so irregular, and the style of reasoning so different from that of European writers, that the meaning of the Author is in many places almost unintelligible. But notwithstanding this, it is easy to see throughout the whole Work, the extreme frivolousness of the reasoning, and the contemptible foundation, if any, upon which the arguments are grounded.

I perfectly agree with you upon the point with which you make your conclusion that "after the justification of the system which has now appeared, it would be criminal to remain silent, and a grievous offence against humanity to treat the subject in a light and cursory manner".

I have often beheld with regret the indifference which is generally manifested by my Country men upon this most important subject; and the too frequent habit of disregarding as a matter of little interest, this dreadful custom, still so constantly practised in every quarter around us, at no great distance from Calcutta. It is indeed an object of the deepest interest to every Friend of Humanity that no means should be left untried to reduce the number of the unfortunate sufferers who continue to be thus sacrificed to their superstitious zeal.

If any thing can render this scene more lamentable, it is the consideration of the character of those who are doomed to destruction. They are not *Men*, who in the event of force being attempted might exert themselves to oppose it, but they are *poor helpless Females*; and they too, as they must invariably be, the *best and most virtuous* classes in society. For what are their motives to this self-destruction? They are indeed of no unworthy sort;—they are actuated to it only by a high sense of honor and propriety, and by a conscientious discharge of those religious duties, which they have imbibed from their earliest infancy; and while they ascend the piles of their deceased husbands and voluntarily put an end to their existence, they do it alas! under the firmest conviction, that they are obeying the dictates of their Gods and their Religion.

It is indeed a melancholy instance of the force of superstition, that this custom should still be so prevalent, notwithstanding the benevolent exertions of those who have so long endeavoured to put a stop to it. But now that the question of its propriety has become to be agitated by the natives themselves,

and to appear in the English language it is the duty of every one who through that language, has imbibed those religious and enlightened principles which we have the blessing to enjoy, to exert them as far as possible in the annihilation of so dire an evil humanity. For this purpose it would be well to consider how far any reasoning on this subject is likely to lead to so desirable a point and *what sort of reasoning would be most adapted to the occasion*

It will always I fear, be different for Europeans while Hinduism exists in this Country to inculcate any doctrine how beneficial so ever it be which militates against those Institutions which superstition and a long lapse of years have so firmly established. But certainly this does not argue that the attempt is altogether without its use. We have seen a Native a man of superior ability and of no mean consideration among his countrymen come forward in opposition to every prejudice and every personal interest to discuss the merits of a practice which his innate sense of right and a more enlightened philosophy has taught him in his conscience to condemn

When on the other hand we find this Work formally answered by a set of learned Brahmuns does it not argue on their part some apprehension from this encroachment on their religion and some consciousness of the instability of the ground on which they and their doctrines stand? It is evident that they have some such *fear* of the consequences which may possibly ensue from this attack or they would not have given themselves the pains to controvert it. And certainly they are the best judges of what is and what is not likely to overthrow the system which they so carefully support

When superstition has taken such strong possession of the human mind as we see exemplified in these Hindu rites it is difficult indeed to make their followers listen to arguments in any shape whatever which comes from those whom they look upon in the light of infidels. We have but too good an instance of this in the various fruitless attempts which have been made to deter those unhappy Females from so sacrificing themselves. Such being the case I cannot but think that those arguments which are founded upon *their own laws* and which shew the unwholesomeness or the impolicy of the practice from a consideration of the *maxims of their own religion* will always prove the most effectual. These maxims I am confident must create in

them much more interest, than any appeal either to reason or to their own feelings and most immediate interest

I would strongly recommend this to the consideration of those, who may ever happen to be present, (as so many are liable to be) at one of these scenes, and who may humanely wish to use their influence in preventing it.

Might not a Treatise, written upon the principles above mentioned, be of some use in this respect? I am aware that such a Work has already appeared from the pen of RAMA MOHUNA RUYA, but notwithstanding the acquirements and the abilities of this individual, might not *European Reasoning* of properly directed, add force to the argument?

We have seen a specimen of the unsubstantial reasoning of the advocates of this system, and surely if reasoning will avail at all those who are sufficiently acquainted with the doctrines of the Hindu religion, might adduce many in contraversion of the practice. For though these doctrines are now sadly observed and disfigured by strong customs and idle superstitions, there is nevertheless a spirit of tenderness and benevolence to mankind which breathes through the whole, very inconsistent with the barbarous and inhuman rights which the superstition of after ages has founded upon them.

It would be needless to enlarge upon a subject so often and so much more ably discussed, and I would merely suggest these observations as a hint to any one who has leisure and more ability than myself to prosecute such an object.

We all know the great influence and authority which the Brahmins possess over the bulk of the people, and I confidently think that it is from that quarter and through their operation, more than any other, that we can look for any permanent and substantial change on such points as these.

It would be as well therefore in such discussions to avoid as far as possible, whatever may appear as tending to curtail the authority or be otherwise prejudicial to the interests of this class of society, who are so universally looked up to, and respected.

But these and similar reflections will readily present themselves to any one of your readers who may wish to avail himself of the hints which I have offered on the subject "A Traveller," we are told by Goldsmith should take care to suit his intellec-

tual banquet to the people with whom he converses We should not attempt to teach the unlettered Tartar astronomy, not yet instruct the polite Chinese in the under arts of subsistence" So, we, in addressing ourselves to the natives of the Country, ought to conform our arguments as far as possible to their religion and prejudices, that while we endeavour to check the inhuman practices of the one, we may not by our imprudence, accelerate the growth of the other

Calcutta, Feb 1, 1819

BRITANNUS

February 21 1820

POOJAH AT KURRUCKPOOR

We make no apology for inserting the following extract of a letter from a friend at present employed in the Kurruckpoor Hills as the subject is curious and will no doubt prove interesting to many of our readers who indulge the very natural wish of obtaining information respecting the manners, superstitions, and ceremonies of the various tribes and nations by which we are surrounded It may afford matter of surprize to some, and of speculation upon a very extensive scale to others to be informed, that the writer of these few introductory lines witnessed the very same ceremonies performed, without any deviation whatever, upon similar occasions, by the natives inhabiting various mountainous and woody tracts in Africa

We have reason to hope that the correspondent who has favoured us with this communication, will be induced to continue his remarks as leisure and occasion may permit on the several casts of people inhabiting the above hills who are very little known to Europeans as well as on the subject of natural productions, and remains of ancient buildings which may from

time to time attract his attention. He has a fine field for observation before him and few are better qualified than he is to avail themselves of the harvest which it affords.

Kurruckpoor Hills, 3d February 1820

I lately had an opportunity of witnessing a Pooja in these Hills a ceremony which never ought to be avoided by any person who wishes to employ people in the Hills nor is it possible to persuade servants to accompany you into any of the vallies without a promise of Pooja, not for themselves but to the Deohuree or Priest who generally attends strangers to extort money on the pretext of Pooja.

The ceremony I saw was performed by a few of the Mooschur tribe. The Deohuree directed a small spot of ground to be cleared of the grass and washed others were busy cooking rice and milk cakes &c after he had bathed he sat down in the spot cleared and small portions of each dainty were placed before him on leaves of trees also a little fire and a lamp burning he then made an incision on his left thigh and extracting a little blood he put it into the flame of the lamp by way of a bait, and to invite the Demon who is represented as being fond of human blood.

The Deohuree then stood on one leg for some minutes repeating *Munturs* and a boy sprinkled dammer on the fire to surround the Deohuree with smoke. At last he rolled his head about so violently as if he wished to pitch it off his shoulders, and then sat down suddenly shewing symptoms of inward pain. I was now told that the Demon (Moondur) had ascended from the flame of the lamp and possessed himself of the Deohuree's body. The man performed his part very well he seemed to sit in agony thrusting his tongue out of his mouth occasionally muttering broken sentences and making signs to the people around him as they respectfully implored his protection against all his deputy evil spirits in the gungul a village pig a kid a fowl some eggs rice sugar &c &c were now presented to the Demon the sight of which seemed to delight him for all his answers (though indistinct were readily interpreted by the others Mooscheers) as propitious to the labour about to be undertaken and the followers were to live in health and safety.

A little fine rice was given to each person which the Deohuree directed them to preserve and keep about their persons, as a certain charm and preventative against all evil. It seems the general idea of natives near the Hills, that there are precious metals to be found if the Demons are gratified with *Pooja*, and the mystery with which they express their sentiments, is apt to mislead a traveller, however, if the Hills did contain Mines, and that they were known to the people, the Zemeendar has secured the silence of his servants. To give you an idea of this scheme, I need only state, the office of G,hat wal is both civil and military, and solely in the gift of the Zemeendar. To secure the fidelity of the G,hat wal he has land rent free, instead of wages, and the *Maujee*, *Pyls* *Nyahs* and other servants, are all under his immediate control, and so long as their conduct is correct, they enjoy all the privileges of office, which are considerable.

The G,hat wal is responsible for the tranquility of his district, is thoroughly acquainted with all roads, passes, produce, and trade, he is therefore a fit person to consult before going to the Hill' [*Asiatic Mirror*]

March 11, 1820

SCARCITIES OF GRAIN

To the Editor of the Calcutta Journal

Sir

The price of Grain having risen to such an alarming degree and progressively doing so, year after year, without any real cause calls for the most minute inquiry

In bringing matters of this nature before the eye of so benevolent a Government, as that which now rules India, it is only necessary to lay before it, fair ground for investigation, to enable it to compare plain matters of fact with what other information may be before them on the same subject

It is almost axiom, that any article of traffic will find its level in the market this I have little doubt of when there is fair and open competition which even in our own boasted Island is not sufficient without laws against forestallers which we see daily put in force

In this country competition must be out of the question, for the following reasons if they are correct

1st—The immediate payment of the rents by the Landholder before his crop is sold in Kists besides the money he has laid out upon the land to improve and bring it into heart, which I am led to believe is not the case in Great Britain, the tenant being in many places six months and a year in arrears

2ndly—From the 1st reason the inability of the Landholder, who has no capital to pay his rent without assistance from others

3rdly—The 2nd reason throws him into the hands of a parcel of money lenders rich Banyans and Shroffs not exceeding perhaps a dozen people who forestall the produce reared, guiding the market at their pleasure

The foregoing if correct is sufficient, without going any further, to prove that all the produce of the land is thrown into

the hands of few monied forestallers and from what we know of the Native character, their excessive thirst of gain the enormous risks they will run for profit, which is proved daily from the most extensive to the most trifling speculation,—when, with this known character, we are aware, that Grain will keep in the highest preservation from 7 to perhaps 10 years it must satisfy the least reasonable person, that the present prices are artificial and that there are hoards of Grain in all quarters, thereby calling for an alteration in a most villainous system affecting all, from the highest to the lowest

I beg leave to point out a simple mode of ascertaining what the country really affords and how far the present prices are justified Let an order be issued for an enquiry into the number of pits in every district, and the actual quantity of Grain in them which I am led to believe can be obtained without much difficulty

If after this enquiry it should be proved, that the quantity of Grain is natural, and that the usual or fair proportion is brought to market, I will admit our harvests to be always bad, and that the cultivation is by no means equal to the population of the Company's Provinces viz Bengal Behar, Oude, &c &c. &c.

That I may not take up more of your valuable Paper, by a second address I beg leave to suggest a mode which will meet the Native in his own way, on fair grounds of competition Let Government, i.e. the Company, become their own Bankers in all large cities and towns and make advances (or deductions) to the Landholders on their crops taking a small per centage, for such loans and in all situations where it may be desirable secure what Grain their Commissariat may require, and I will venture to say it will be a saving of 25 per cent at least and much more under faithful and good servants and will in some measure take out of the hands of forestallers, the means of injuring Government to the above amount

I shall feel obliged by your calling on your Correspondents for all the information they can give on this subject, as to the actual cause of the present prices I have merely suggested the banking system as a weapon in the hands of Government if the laws of the country will not permit an alteration in a most villainous system deprecated in every civilized country, and affecting the highest as well as the lowest but more particularly the labouring classes

It would be desirable if your Correspondents, instead of entering into long discussions, would state the fact whether there is, or is not forestalling to a large amount, whether any Grain is carried out of the country unknown to Government, and if there is any quantity, and what, spoiled, from keeping, and destroyed

It is a question, Sir, that requires stirring up, and I hope to see it probed to the bottom

I am, Sir, Your obedient Servant,

B S

Doab, Feb 22, 1820

STATE OF ROADS IN INDIA

To the Editor of the Calcutta Journal

Sir

In vindication of some opinions advanced by a late Correspondent of yours in a Letter dated the 21st of December last I cannot help remarking on a Rejoinder to it, which appeared in your Journal of the 8th instant, signed Quiz, from Neemuch 1st that it is extremely illnatured and 2ndly that it is calculated to misinform the Provincial Traveller journeying through a Country not much known from a supposition that the jarring accounts given of the Roads and Ghauts are totally incorrect

But the question between Quiz, and the Correspondent alluded to hinges on this single material point, whether the road from Neemuch via Jawud, Thant Bhegoo, Jungle, Gooda, and Boondie is or is not fit for camels I think it is not, and, that Quiz may not want corroborative evidence on the subject, I can tell him, and all else whom it may concern, that the road begins to be very bad at Tarruporah Ghaut, about 3 or 4 miles in

advance of Jawud and that near the next stage, (Kurrerah) a merely tolerable road presents itself, but after leaving this a very miserable one is again to be entered on through a very awkward ghaut embosomed as it were in jungle as far nearly as Bhogoo where the road is again supportable but from Samporan it is generally bad to Boondie and particularly so from Jeringlee to Gooda with a very long though not steep ghaut, full of stone for miles as is almost invariably the case through out Need I add that from all these circumstances these roads are manifestly unfit for camels

My recollection of Boondie is that it is seated between two hills without any strong Fort or at least none came within my observation which only took in an extensive chain of loose out work all commanded by neighbouring hills This fact however may be otherwise and your first Correspondent does not arrogate to himself what Quiz would deduce from his expressions

As for a Detachment being detained two days in a country noted for its want of accommodation to replace camels, dead or disabled I see nothing extraordinary in it nay I know positively that public camels were sent from this place to assist the marching Detachment In truth Sir Quiz most strenuously keeps aloof from particulars and is so general and vague that it needs hardly any argument to destroy the accuracy of his statement Yet as he has been good enough to point out a better road than either of those mentioned by your Correspondent of the 21st of December may I beg that for the guidance of us Country Gentlemen he will be pleased to afford the same information regarding it as the former has done viz The regular stages and their distances the ghauts if any and rivers and bad nullahs the Latitude (or as meridian altitude with correction of the extant of the principal places &c If he will do this he will in some measure atone for his ill nature and want of politeness But as it stands Quiz's attack can effect no good purpose it must on the contrary, prevent many of your friends giving useful information from the apprehension of being ridiculed whereas had this Writer adhered to the plain matter of fact in point instead of wooing his wits and affecting to be facetious rather than useful, he would have encouraged Communications which in India would from their importance, be regarded as highly valuable in a public point of view and of

essential service and accommodation to Travellers and Military men

I am Sir,
Your obedient Servant,
ANTI QUIZ.

Agra Feb 19, 1820.

*Note :—*If men were to be deterred from their duty to themselves and the world, by the attempts of others to ridicule what they cannot imitate, the progress of human knowledge would be slow indeed. We trust, that there are many among our Correspondents who are too firm in their own strength to be moved by so paltry an engine especially when wielded by such puny and feeble hands as those who affect the tone of Sati-
trists in India —ED.

March 12, 1820

SCIENTIFIC KNOWLEDGE OF THE HINDOOS

To the Editor of the Calcutta Journal

Sir,

I have been lately turning my attention to the various Works of the Hinduhs upon Arithmetic, Geometry and Astronomy, the Books which have fallen particularly under my notice have been the Aryabhatayah, Lilavati, Mana and Laghu Bhaskariyah Surja Siddhanta, with some others, and I have also searched into those which have been composed by authors of this division of India, and which I have found to be numerous and respectable. It is to two of these, that I wish particularly to draw your notice in this Communication.

Aryabhatah, who flourished in the beginning of the 5th century of the present age, of which 4920 have passed, is content with stating the proportion of the diameter to the circumference of a circle as 20000 to 62832. The author of the Lilavati who lived in the 10th century of the same age, mentions the proportions as 1250 to 3927, which he adds is a precise circumference. I have not found a nearer approximation than the above (which are both the same) in any of the above mentioned Works and these are less accurate than the proportion of Metius, namely 113 to 355.

In the Karana Padhati a Shaster composed by Putuma Soma Yaji Nambudiri, of Tirchoor, in Kerala (or Malabar) appears, in the 6th chapter upon Sines, &c the following verse

Anunanutnanananunnnanutyah
Samahatascha kra kalavibha ktah
Chandamsuchandradhama kumbhipalaih
Vyasastadardhantribhamaurvikasayat

which is thus translated,

' If the circumference of the circle in minutes be multiplied by 10000000000 and the product be divided by 31, 415 926 [50] the quotient will be the diameter of the circle in terms of minute of the circumference, and its half the radius '

In another Shastrah, composed in the same country, is the following verse

Evanchatra parardha vistruti maha vrittasya nahoksharah
Syadbbhadrambudhi siddha janma ganita sradhasmayed Chupagi

If you proceed thus, as laid down in the former verse, and measure the diameter of a great circle by 10000000000000000 parts, the circumference of the circle will be 31415926535897 [53] 2 of such parts'

These approximations are strictly correct, as far as they are carried, and European Mathematicians will admire by what means the Hinduh has been able to extend the proportion to so great a length. My intention, Sir, is to shew you that a System of , peculiar to Authors of the two Treatises from which I quote alone among Hindoos has been followed by them, in establishing their quadratures of the circle, and a few more verses, which I shall extract from each, will prove that by the same mode also, the Sines, &c are found to the greatest and strictest accuracy

In the Karana Padhatih, the sixth chapter commences thus
Vyasachchaturghnat bahusah prithak sthat
Iripanjasa tadyayugabritani
Vyase chaturghne kramasastwrimam swam
Kuryattadasyat paridhissusukshmah

'Divide the given diameter multiplied by four, continually by the odd numbers 3 5 7 9 11, 1 &c and the quotients thus obtained alternately subtract from and add to the diameter multiplied by four the result is the precise circumference

This is an infinite series which being written algebraically, will be thus when d=diameter and c circumference

$$C=4d-\frac{4d}{3}+\frac{4d}{5}-\frac{4d}{7}+\frac{4d}{9}-\frac{4d}{11}+\frac{4d}{13}&c$$

or if d=1

$$C=4\times(1-\frac{1}{3}+\frac{1}{5}-\frac{1}{7}+\frac{1}{9}-\frac{1}{11}+\frac{1}{13}&c)$$

The next verse in the chapter is

...dwanam samgunital prithagaptantryadyay ugvimulaghaih
...vyase swamrimam kramasah kritwapi paridhiranyeah

'Divide the given diameter multiplied by 4 continually by the cubes of the odd numbers 3 5, 7, 9 11, &c subtracting from each cube the sum of its respective root the sums thus obtained

add to and subtract from alternately 3 times the diameter thus you will obtain the circumference of the circle whose diameter was given

This is also an infinite series of the following forms —

$$C = 8d + \frac{4d}{3} - \frac{4d}{5} + \frac{4d}{7} - \frac{4d}{9} \&c$$

3-3 5-5 7-7 9-9

of if $d=1$

$$C = 3 + \left(\times 4 \frac{1}{2 \cdot 4 \cdot 3} - \frac{1}{4 \cdot 6 \cdot 5} + \frac{1}{6 \cdot 8 \cdot 7} - \frac{1}{8 \cdot 10 \cdot 9} \&c \right)$$

The fourth slokah is

Vargairyujam vdwigunairnnirekaih

Vargikritairvarjitayugma vargaih

vyasancha shadghnam vibhajet phalam swam

vyase tringhne paridhistadasyat

Add to three times the diameter the sum of the quotes obtained by dividing 6 times the diameter by the square twice the square minus one of the even numbers 2 4 6 8 10 &c. subtracting from each the square of its even figure respectively the sum is the circumference

The series thus shewn will be this

$$C = 3d + \frac{6^d}{(2 \cdot 2^2 - 1)^2 - 2^2} + \frac{6^d}{(2 \cdot 4^2 - 1)^2 - 4^2} + \frac{6^d}{(2 \cdot 6^2 - 1)^2 - 6^2}$$

+ Which if the diameter = 1 will become thus,

$$C = 3 + \left(6 + \frac{1}{1 \cdot 3 \cdot 5} + \frac{1}{3 \cdot 5 \cdot 7 \cdot 9} + \frac{1}{5 \cdot 7 \cdot 11 \cdot 13} + \frac{1}{7 \cdot 9 \cdot 15 \cdot 17} + \right. \\ \left. \frac{1}{9 \cdot 11 \cdot 19 \cdot 21} - \&c \right)$$

The Author then proceeds with the verse originally quoted for determining the diameter and radius of a circle in terms of *minutes of the circumference* and then teaches how by *certain series* the sines cosines &c are to be constructed and then exhibits a stanza for finding an arc of the circumference of a circle by means of the sum obtained by multiplying the sine of

the arc into radius and dividing the product by its cosine This sum, it will readily be observed, is equivalent to a tangent of that arc, cosine is to radius as sine is to tangent But the tangent individually does not appear in the Mathematics of the Hinduh

The lines are as follows

Vyāardhenahatadabhishta gunataḥ koṭyaptamadyam phalam
Jyavargena vinighnamadimapharḥam tattat pharāncha hareḥ
Kṛitya koṭi gunasya tatrātuphaleshwēkatripānchadibhiḥ
Bhakteshwojayuteṣṭyājet samayutim jivadhanuṣṣiṣṭyate

Multiply the given sine by radius, and divide the product by cosine for the first quote multiply this quote by the square of the sine and divide the product by the square of the cosine, for the second quote Multiply and divide this last quote and so continually each obtained quote, by the square of the sine and the square of the cosine respectively, and the quotes obtained by this means divide in succession by the odd numbers 1, 3, 5, 7, 9 11 &c then the sum of the 2nd, 4th, 6th, 8th, &c. being subtracted from the sum of the 1st, 3rd 5th, 7th, &c the remainder will be the arc of the sum which was taken "

Note— if the cosine be less than the sine of the given angle, change the name of the two and proceed as in the rule

The infinite series thus beautifully and concisely expressed in the Sanskrita language, is thus written in algebraic characters

$$A = \frac{r \times s}{\cos} - \frac{r \times s^3}{3 \cos^3} + \frac{r \times s^5}{5 \cos^5} - \frac{r \times s^7}{7 \cos^7} + \frac{r \times s^9}{9 \cos^9} - \&c.$$

When a = arc, r = radius, s = sine, cos = cosine

In this the first quote equals tangent = t, the second, equals tangent cubed divided by thrice radius squared, the third equals tangent to the 5th power divided by 5 into radius to the fourth power, or thus algebraically

$$C = t - \frac{t^3}{3r^2} + \frac{t^5}{5r^4} - \frac{t^7}{7r^6} + \frac{t^9}{9r^8} - \frac{t^{11}}{11r^{10}} + \&c.$$

Which is easily proved to be true by a process in fluxions which demonstrates the fact, that fluxion of the tangent of an

arc is to the fluxion of the arc itself as the square of the secant to the square of the radius

that is $r^2 + t^2 : r^2 :: t : a$, therefore $a = \frac{r^2 t}{r^2 + t^2} = t - \frac{t^3}{r^2} + \frac{t^5}{r^4} - \frac{t^7}{r^6} + \frac{t^9}{r^8} - \&c$ The fluents of which being taken $t - \frac{t^3}{3r^2} + \frac{t^5}{5r^4} - \frac{t^7}{7r^6} + \frac{t^9}{9r^8} - \&c$ equals a or the arc itself as laid down in the *Karana Padhati*

It is also seen that from this verse the matter contained in the three former series is derived for (in the first series) if the arc of 45° be taken then the tangent will be equal to radius, and if radius = 1 the above series becomes $1 - \frac{1}{2} + \frac{1}{6} - \frac{1}{24} + \frac{1}{120} - \&c$ and four times this sum will be the semicircumference or when the diameter is one it will be the whole circumference thus $4 \times (1 - \frac{1}{2} + \frac{1}{6} - \frac{1}{24} + \frac{1}{120} - \frac{1}{720} + \&c) =$ The circumference as is exhibited, in our Author's first series

It would lengthen my Epistle Sir too much to quote from the *Sadratnamalah* more than one verse that exhibits the *Hindoo System of Fluxions* I have therefore chosen the following for an example extracted from the Chapter on Sines and Cosines

Vasarlaghna kr̥tēh padegñibhīratonitecha tattat phalah
 Chatrakadyayuga hriteshu pr̥idhīrbhedoyugojākyāyoh
 Tvanchatra parardha vistr̥iti maha vrittasya nahoksharāḥ
 Syadī hadrambudhi sīḍha janma ganitasradhasmavadbhu
 pagih

Square the diameter and multiply the product by 12 and extract the root of this product The root divide continually by 3 and the quotients thus obtained by 1 3 5 7 9 11 &c. in succession and subtract the sum of the 2nd 4th 6th 8th &c from that of the 1st 3rd 5th 7th 9th &c. quotes If you do thus and the circumference of a great circle be measured by 1000000-0000000000 equal parts the circumference will be 3141592653 58979324 of such parts

The principle from which this rule is divided is laid down in a following *Sloka* thus

Kotuhrita triguna bahu vadhe chatasmattattat phalachcha bhuja-
varga hatattu kotyah
kritya hiteshucha dharagni saradi bhak'teshwojaikyatastyaja-
tuyugmayutim dhanustat

The meaning of which is exactly the same, as that of the
Sloka "Vyasaiddhena, &c" before quoted.

The rule then is thus derived. In the last Sloka the series
is, $t - \frac{t^3}{3r^4} + \frac{t^5}{5r^6} - \frac{t^7}{7r^8} \&c. = a$; or thus $\frac{r \times s}{\cos.} + \frac{r \times s^3}{\cos^3} - \frac{r \times s^5}{\cos^5}$
 $+ \frac{r \times s^7}{\cos^7} = a$; Now if the arc of 30° be taken the first quoted =
tangent of that arc = $\sqrt{\frac{1}{3}}$; to multiply this by the square of the
sine and divide by the square of the cosine, it is sufficient to divide
it simply by 3 (because the square of the sine of 30° is one third of
the square of the cosine of the same angle) and then to divide
each quote again in succession by the odd numbers 1, 3, 5, 7, 9,
11 &c. respectively. The arc thus obtained multiplied by 6 will
equal the semicircumference when radius = 1, or the whole
circumference when diameter = 1. Therefore $(6 \times \sqrt{\frac{1}{3}} = 2 \times \sqrt{3}$
 $= \sqrt{12}) \times (1 - \frac{1}{3 \cdot 3} + \frac{1}{5 \cdot 3^3} - \frac{1}{7 \cdot 3^5} + \frac{1}{9 \cdot 3^7} - \frac{1}{11 \cdot 3^9} + \frac{1}{13 \cdot 3^{11}} \&c.$
equals the whole circumference when the diameter is 1. Thus
arises the rule laid down by the Author in the verse "Vyasar-
kaghna kriteh, &c."

I have, Sir, occupied a larger portion of your columns, than
I thought would be required, when I commenced writing: I
shall therefore be content to lay before you two quotations, to
prove that by the same system of infinite series, founded upon
a method of fluxions, the sines and cosines are constructed by
the two Authors from whom I quote. In the Karanah Padhatih
are the following lines

Chapachehatattat phalatopitadwat
Chapa hata dwyadi hata trimaurya
Labdhanı yugmanı phalanyad, bodhah
Chapadayugmanıcha vistarardhat
Vinyasyachoparyuparityajettat
Seshau bhuja koti gunaubhavetam
Ekadi sankya hatabhashtamamsat
Evanchaturvimsati maurvikasyuh

Take the arc multiplied by itself and divided by twice radius and this *quote* multiplied by the arc and divided by 3 times radius *for the second quote* and this *second quote* multiplied by the arc and divided by 4 times radius and thus do continually of the obtained quotes place the 2nd 4th 6th 8th, &c under the arc itself *in order* and the 1st 3rd 5th 7th &c. under the radius *in order* and in each series severally subtract the lowest quote from that immediately above and the remainder from the next above and do so continually and the last remainder will be in each series respectively the sine and cosine of the arc

The two series placed according to the rule will be

$$\begin{array}{rcl}
 \text{Arc} = & a & \text{Radius} = r \\
 \text{1st Quote} = & & \frac{a^2}{2r} \\
 \text{2nd Quote} = & \frac{a^3}{2 \ 3 r} & \\
 \text{3rd Quote} = & & \frac{a^4}{2 \ 3 \ 4 r} \\
 \text{4th Quote} = & \frac{a^5}{2 \ 3 \ 4 \ 5 r} & \\
 \text{5th Quote} = & & \frac{a^6}{2 \ 3 \ 4 \ 5 \ 6 r} \\
 \text{6th Quote} = & \frac{a^7}{2 \ 3 \ 4 \ 5 \ 6 \ 7 r} & \\
 & \&c. &
 \end{array}$$

Where a =arc and r =radius Which being expressed algebraically, and radius being made 1, become [fully] the sine and cosine

$$\text{Sine} = a - \frac{a^3}{2 \ 10^3} + \frac{a^5}{2 \ 3 \ 4^5} - \frac{a^7}{2 \ 3 \ 4^5} + \&c$$

$$\text{Cos} = 1 - \frac{a^2}{2} + \frac{a^4}{2 \ 3 \ 4} - \frac{a^6}{2 \ 3 \ 4 \ 5 \ 6} + \&c$$

Which are the same precisely with Sir Isaac Newton's series for the sine and cosine published by Dr Halley in the Philosophical Transactions No 219

In the Sadratnamalah the same series are laid down in the following verse :

Dwyadighnavistriti dalaptra dhanurghnachapa
Jutat Phrleshu dhanushrustu samanya dhothhah
Vyasaridhatatascha vishamninidhayasadhya
Nyetanyuparyuparite bhujja Kotijive.

The Author of Karana Padhatih was an acute Mathematician, and Geometrician, and an intelligent Astronomer, as his Work fully evinces. A Brahmanah teacher, (a scholar of one of the disciples of this author,) who has now passed his 60th year, informs me that his teacher was 30 years of age when his Guru the Author of the Work, died at an advanced age. The present pupil's teacher died at the age 70, in the 966th year of the era of this country, of which the 995th commenced in September last. The Work then, from these arguments, has been probably written within one hundred years : This is confirmed by the date which is contained in the last verse of the Work, which places the completion of it in the 4834th year of the Kaliyuga, or of our era 1736.

I am also informed by the Brahman teacher, that, although Putumana Soma Yaji Nambudiri was the first who composed a Work in which the system of infinite series is exhibited, he himself was not the Inventor of the System, but that the discovery is due to the third Guru in succession, anterior to the Nambudiri. This person having explained his system in the language of the country, in a Work called "Yuktibhasha," had died before he had committed his invention to rules, in the Sanskrita language. The Yuktibhasha is in the possession of my informer, and I hope shortly to be able to give you an account of the Work.

It will appear from this, that a System of Fluxions has at a distant period been taught among the Brahmans, in this part of India, though not until within 90 years explained in a language which would cause it to be generally known among the learned of the Hinduks. this period is about 50 years after the Method of Fluxions first appeared in Europe, as published by M Leibnitz in the Leipsic Acts of the Year 1684 and its first invention in India, allowing 30 years for each generation, about as many years before it was discovered by our illustrious Newton.

The Author of the Sadratnamalah is Sanlara Varma Rajah, the youngest brother of the present Rajah of Caduttanada near Tellicherry, and is a remarkably intelligent man, and able Mathe-

matician He is now in his 40th year and avers that he was totally unacquainted with the Karana Padhath in his twenty year at which period he composed his Chapter upon Sines and Cosines and the Quadrature of the Circle and indeed the distinctness with which he explains the train of reasonings by which he was guided to the conclusions he has expressed in a variety of infinite series and fluxional forms throughout his Work makes it probable that this person also has fallen upon an invention which was considered as the most subtle and sublime discovery of the Newtonian age

I am Sir Your obedient servant,
and well wisher
TOBIAS

Kukkuta Krodah
Dec 1, 1819

March 13 1800

RAM MOHUN ROY'S PUBLICATIONS

Most of our Readers are well acquainted with the praise worthy exertions of Baboo Ram Mohun Roy for the improvement of his countrymen and no doubt unite with us in ardent wishes for his success We in common with many others considering the English version of his Publications what would prove highly interesting to our friends in Europe have frequently regretted that they were not procurable by purchase and we therefore feel great pleasure in announcing that for the future any or all of them may be obtained at the Baptist Mission Press Circular Road. The Superintendent of this establishment it appears partaking in the feelings of regret we have expressed has induced the Baboo to forward a few copies of all his Works for this object. They consist, as we are informed of translations of the Vedant of 3 chapters of different Veds two defences of the

Monotheistical system which this Gentleman conceives to be inculcated in the Veds two conferences between an Advocate and an Opponent of the practice of Burning Widows alive and a selection of the moral discourses of our Lord entitled The sayings of Jesus the Guide to Peace and Happiness Altogether they form 10 pamphlets which will be disposed of at a low rate and entire proceeds be applied to the Funds of that useful Institution, the Calcutta School Society [Star

PERIODICAL PUBLICATIONS

We have received by the last arrival from England a supply of the best English Periodical Journals published in October from which we shall soon be enabled to present our country readers with several highly interesting articles of a Literary and Scientific nature long before the Books containing them are likely to reach the interior or even to be very generally accessible at the Presidency

We are gratified in finding that the *Calcutta Journal* has obtained a circulation and we may add a character in London highly flattering to it and surpassing even our most sanguine hopes The Periodical Journals of that capital for September and October contain several articles which the Conductors of them have deemed of sufficient interest to transcribe into their pages at length—and this has been done too in Works of very opposite sentiments as to politics—for in England prejudices of this nature tho they exist in some degree are not carried to the same length as in India where no merit can atone for daring to resist the aristocracy of rank and power and attempting to stem the torrent of long established errors

In compilation of Eastern intelligence like that of the *Asiatic Journal* of the Honorable Company's Booksellers we might naturally expect to see articles largely and abundantly quoted from the *Calcutta Journal* and this we accordingly observe to be the case but we had hardly hoped to find in the very first and most respectable Publication of all England *The Quarterly Journal of Literature Science and the Arts* Edited

March 14 1820

EARTHQUAKES IN INDIA

To the Editor of the Bombay Courier

Sir

As it is not now likely that any additional particulars will appear of the earthquake which occurred on the 16th of June last and which for violence and extent is perhaps without a parallel on record or in tradition in this part of the world it may not be uninteresting to review some of the most remarkable circumstances of this awful phenomenon

An event so sudden so uncommon and so terrific became of course the subject of communication from every spot at which it was experienced and your columns and those of the other Indian Papers afford information that it might be well worth the while of some person with ability and leisure to collate and reason upon this scrap of paper can be of little other use than to draw the attention of some such person to the undertaking If the centre of a convulsion of this description is the spot where the surface is the most agitated and where consequently the most mischief is done Kutch must have been from all the accounts before us the centre of this earthquake At the cities of Bhooj and Anjar the fortifications which were built with stone and of unusual strength together with more than half the houses were laid in ruins and at the former place 2000 people were supposed to have lost their lives Although we know of the extent of the earthquake to the eastward of these places at least 1200 miles yet we have not been told a word of its being felt at all to the westward of the little insulated country of Kutch This may be owing Mr Editor to your having no correspondents in Beloochistan Makran and Kerman And it is not impossible that the phenomenon may have extended as far west as it did east and we hear now nothing of the matter In this case however Busheer Sheraz and Ispahan would be just within its scope and as there are English gentlemen I believe at some of these places they would probably, had it been felt there have written of the event to Bombay

We do not hear indeed that it was felt at Hyderabad the capital of Sind and if any thing like the effects which might be expected to have taken place in that capital from its vicinity to the centre of commotion (supposing that to be Bhooj) had actually been experienced it would surely have been made public through the means of some of your correspondents or those of your brother Editor in Kutch or Poorbunder whither the intelligence would doubtless have been brought by natives Hyderabad is about N 30 W in bearing and about 170 B miles in distance from Bhooj Now in the Bombay Gazette of the 25th August last an account via Bhooj mentions that at the town of Jeysulmeer the earthquake had been severely felt, the fort and town being reduced to ruins and many people killed—500 persons indeed who were feasting in the streets in celebration of a marriage are said to have been smothered in the ruins of the overthrown houses Jeysulmeer is in bearing about N 19 E and in distance about 260 miles from Bhooj Seeing the shock thus violent at Jeysulmeer and inferring it from the silence of rumour to have been but slightly felt at Hyderabad we should be led to suppose that it did not extend westward beyond the Indus and that Kutch although the most agitated spot was *not* the centre of the earth's throes but at the western extremity of them People might I have no doubt be found in Bombay who were at Hyderabad at the time and whose information would prove whether this curious circumstance was really the fact or not

There is abundance of evidence of the earthquake's having occurred to the south eastward and north eastward as well as to the eastward The description of it in the district of Coim bacoounum more than a thousand miles from Bhooj is thus given in the Madras Courier of the 29th of June last The writer appears to have been the district moonsif who states that at about half past 7 P M when holding kutcherry the earth suddenly became convulsed that all present became as if intoxicated and could not stand that the pillars of the building shook and threatened its destruction boxes &c. were moved from their places That the pagodas and town remained in motion for about 4 minutes He states that the Tanadar was also at his duties at the time and was thrown down as was also the peon who went to assist him These persons with many of the town people experienced violent vomiting Allowing for some exaggeration as the account comes from

a native yet still by this description it would appear, that the convulsion was at least as great at Coimbacoonum as it was at Surat. The time at which it took place, was the same no doubt to a minute at Bhooj and at Coimbacoonum yet at Poona which lies nearly on a line drawn between these two places the earthquake was scarcely felt at all. Drawing a line therefore from Bhooj to the southeast the extreme known point of agitation on it was much more convulsed than the centre of the same line—Drawing another line to the north east the same fact seems observable. From Sooltaunpoor in Oude they wrote on the 17th of June. A severe and awful shock of an earthquake was felt at this station last night at 17 minutes past 8 which lasted some time and occasioned considerable alarm. The Bungalows actually rocked particularly the mess room of the 1st Battalion 19th Regiment in which the officers were at dinner and the huts of the soldiers were a good deal damaged. While in our cantonment at Mhow in Malwa which is not much out of the direct line between Bhooj and Sooltaunpoor the shock was so trifling as to have been noticed only by a few of the officers. The extremity of our accounts on the north east line is Katmandoo whence it was written that the earthquake was felt in the valley of Nepal and continued for some time. These are circumstances which would appear to deserve the attention of a reasoner on these matters.

The moment of the occurrence of the earthquake was very accurately noted by a scientific gentleman at Broach and his watch was correct by sights of the sun the next day. It was thus ascertained to be 19 minutes past 7 P M. A well regulated clock was stopped by it at Surat at 40 minutes past 7. In your Paper of the 17th July last you very correctly observe that the earthquake of the 16th of June appears to have been felt at Calcutta at the same instant of time that it was in Kutch Ahmedabad and this (Bombay) neighbourhood. The Calcutta Journal mentions the time when it occurred there as 1/2 past eight in the evening which corresponds nearly to the time here (Bombay) of 15 to 20 minutes past 7 taking into account the difference of longitude. Here it is demonstrated that an instantaneous throe is felt over 12 or 15 hundred miles of the earth's surface from a given point of greatest agitation in an easterly direction. If from analogy you suppose it to have been felt to an equal extent in a westerly &c then about

3 000 miles of the earth's surface, in all directions, is moved in the twinkling of an eye—BY WHAT?

What differences in the atmosphere, in the climate, in the state of the tides, must have existed in this extent! Yet how common it is to suppose, that the state of the atmosphere of particular places at which the phenomenon is remarked, is *either an indication or an effect of it*. I have, however, noticed only, I think, one correspondent who supposes that a possible connexion may exist between the springs and even the position, shape, and color of certain clouds within his view, and the earthquake

The undoubted fact of the instantaneous occurrence of the shock, over so large an extent of the globe's surface would also seem to render all speculation as to the *direction* of the motion, as idle as those on the state of the atmosphere as connected with the convulsion. There is another fact, too, which appears to me to be well worth remembering as bearing on this branch of the reasoning on the subject. I mean the manner in which the lofty minarets at Ahmedabad fell to the ground. The summits were projected a little to the northwest, but the whole of the remainder fell down by small fragments, or stone by stone, *all round* the bases and within a few yards of them which would appear to prove how quick short, and various, the vibration must have been. These minarets had stood something more than four centuries an evidence that no such convulsion had taken place hereabouts within that period of time

In recording the particulars of this earthquake the frequent recurrence of slighter agitations at different places for at least 2 months after the first and greatest shock should not remain unnoticed. I think I have heard it rumoured, that a shock of earthquake was felt in Sicily and also in China on or about the same day that we had ours. If you can collect any authentic account of this having been the case, would it not be worthwhile to publish them I dare say it would be interesting
to many

March 15, 1820

POLITICO ECONOMICAL SPECULATIONS

To the Editor of the Calcutta Journal

Sir,

I earnestly intreat the attention of your readers to the valuable Letter you have received from a Correspondent in the Doab, whose name, as well from his initial (BS) as from his style and measures, I cannot doubt to be BOB SHORT

BOB, is desirous, that without long discussions, your Correspondents should contribute all that they know or can divine, as to the cause of the present high price of Grain. In compliance with this wish, I beg to state as briefly as possible my opinions, and trust that many others will do the same

The Government of this country retains an absurd predilection for letting people do as they will with their own, and the consequence of this is that men take their Grain to market when it suits their convenience, and villainously indulge in the privilege of making the most of it when they bring it there

This, as Mr SHORT justly observes, must affect the market, and is altogether intolerable, and should be immediately corrected by decisive remedies. Those which he proposes are so much of that character as to deserve a much fuller elucidation than the natural brevity of his style would admit of his doing

Let an order be issued he says 'for an enquiry into the number of pits in every district and the actual quantity of Grain in them which I am led to believe, could be ascertained without much difficulty'

Undoubtedly it could nothing more is requisite than to turn out a few thousand men duly authorised, and provided with gauging rods (such as are used by the much loved Excisemen in England) to ascertain the actual stock of Grain in the country. It would certainly be somewhat inquisitorial, and the foolish people might object to it, but there are several Regiments of Cavalry and Infantry quite unemployed

It might also happen, that your Excisemen would not always give the most accurate returns, but that is only a partial

evil in a general good and if you did not find how much there actually *was*, you would at least know how much there was *said to be*—or it might turn out, that the result of the enquiry did not confirm Mr SHORT's suspicions which however improbable is *possible*, and is merely mentioned to anticipate any cavil on such score The scheme is admirable and no *Political Economist* no *Statistical Enquirer* can fail to join the cry Let an order be issued

The stock being thus ascertained it remains only to secure its disposal on proper terms and for this Mr BOB recommends an equally feasible plan which is that the Government should become Grain-dealers not on a wholesale plan for that would still leave some liberty to be abused by the retailer and fail to secure to the consumer his undoubted right of making the other sell at his (the consumer's) price

To do the thing effectually the Government must take all the Bunches shops into their own management and as they evince by *pertinacious dabbling in Piece-Goods Silk Opium* and even Salt a continued attachment for their original character it cannot be supposed (to say nothing of patronage) but that so fine an opening for commercial pursuits would be immediately occupied This would effectually prevent the clandestine trade of exporting Grain it were not found inconvenient to prevent the *consequent importation of Money* but that after all is nothing for men eat *Grain* and not *Money* This measure is of equal merit with its predecessors and evinces equally the great ingenuity of its Projector Mr B S of the Dooab

I can hardly venture to offer any thing in addition to the easy and practicable remedies above suggested for the evil we are suffering but if my poor sentiments were worth offering it would be that Mr BOB SHORT has not *quite* struck at the root of the evil This would perhaps be done by enacting a Regulation which should ensure regularity in the crops and also provide against any progressive encrease of consumers as well as against any general accession of property among them causes which are always operating to raise the price of Provisions

I again join with Mr BOB in recommending this subject to universal attention and am

Your obedient servant
ONE OF THE OLD SCHOOL

Calcutta March 11 1820

March 17, 1820 *

ROADS IN THE DUKKIN

We lately noticed in our Journal, the intention of opening a communication between Masulapatam and Nagpore, *via* Chandah. We have since learnt, that the Madras Government has ordered a small Detachment under two intelligent European Officers, to penetrate to the Eastern Coast of the Peninsula, by the route of Bustar, into the Northern Circars.

If the passage through the Ghauts in this direction be found practicable, of which there can be little doubt, (as it has been frequently traversed by the Brinjarris) a direct communication will be established with the numerous sea port towns, in the neighbourhood of Chicacole.

Many of the productions of the Nagpore territory will thus find an easy outlet, when once the security of the road has been ascertained, and the Salt, Fish, &c from the Coast, be brought to a ready market in the interior.

It will be within the recollection of many of our readers, that by the path which it is now proposed to explore, the Pin darries, in the years 1816 and 17, penetrated to the Coromandel Coast, and laid waste the adjoining districts, while lulled in the most profound security.

Were two or three Military Roads of communication opened in this direction *viz* through the Eastern Ghauts, they would tend much to the civilization of the Goonds and Pikes, the wild inhabitants of an extensive tract of country, and besides ensure the tranquility of Cuttack, and the adjoining Provinces.

March 23 1820

ABUSES IN TANK SQUARE

To the Editor of the Calcutta Journal

SIR

Allow me thro the medium of your Journal to bring to the notice of the Inhabitants of Calcutta an evil which is imposed on them by the gates of the Loll Diggy or Tank Square being shut at about 6 or 7 o'clock every evening so that in this sultry weather the benefits of open air is thus denied to the peaceable Inhabitants and their Families

It is said that the Mollys or Gardeners of this public walk have urged that the Trees are destroyed by the cows getting in at night—and that the flowers are also plucked by visitors and taken away The fact probably is however that the Flowers are sold by these men themselves in the Bazar and that they have an interest in preventing visitors from seeing their depredations

An Iron Couch which was intended no doubt for the accommodation of the Public who walk in this Square has been already taken to their huts for them to sit on

These things deserve inquiry at least and it is only with a view to have them examined into and redressed that I request you to make this public through your useful Paper

I am Sir

Your obedient Servant

AN INHABITANT OF CALCUTTA

March 22 1820

PREVENTED SACRIFICES

In our Journal of the 7th of January, was a Letter from a BRITISH OFFICER, dated Lucknow, describing the prevention of the immolation of a Widow on the funeral pile of her husband by a party of Officers who saved her at the risk of their lives from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances have been related to us of similar sacrifices having been prevented in a much less hazardous manner, by the interference of the Collector of the place near which it was intended to effect them.

The circumstances of the first of the instances we allude to are these —A young Bramanee woman of respectable family, married to a dependant Zemindar, who was receiving from the head Zemindar a pension of 1000 rupees per month, was about, on his decease to burn herself with the body. The Collector of the district, however, as soon as he had information of this, sent a Bramin to endeavour to dissuade the Widow from her intention, but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The Collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force and aware that any measures he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons whom he stationed in a street through which the body was to pass to seize the Woman and conduct her to her house and at the same time concealed a guard of Sepoys below in the Bund of a Tank to enforce this measure if necessary.

The result was that the people hearing of these arrangements desisted from proceeding with the intended ceremony, the Widow was quite reconciled to live and sent message to the Collector requesting that as the pension of her deceased husband would go to her brother that he (the Collector) would provide for her. She is now enjoying a pension of 18 Pagodas per month, out of the allowance formerly granted to her husband.

The second case was of the wife of a principal Zemindar, whose death, and the determination of his Widow to sacrifice herself on the following morning were not announced to the

Collector till 12 o'clock at night. He immediately dispatched a letter to the heir, threatening to oppose him to utmost of his power as a Magistrate, if he did not prevent the sacrifice, he also addressed letters to the Widow's relatives, and these measures were attended with the desired effect, and the Widow in this, as in the former case, was reconciled to live.

We cannot conclude this subject without remarking on the conduct of the Collector, to whom we have alluded; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart however, he will find a richer reward than the praises of the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made too public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results. At all events we think, that the Collector, Magistrate or Judge of the district should not suffer these sacrifices to take place without seeing the intended victim and being assured by *vis a voce* evidence, that the intended immolation was perfectly voluntary.

If too, the unhappy Widow, could be separated for four and twenty hours from the wretches who surrounded her, and who are interested in persuading her to adhere to her resolution and she could afterwards be examined alone as to her wish to put an end to her existence in this horrible manner, we imagine that this resolution, made generally under the united influence of violent grief and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person particularly if a promise of securing to her a provision for her life were held out.

It is unquestionably a subject of the deepest interest to humanity and as such we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole of British India to the calm consideration of the means by which such an abomination to God and Man can be most speedily and effectually abolished so as to wipe off the foulest stain that hangs upon the empire of the East.

March 27 1820

BOMBAY LITERARY SOCIETY

The monthly Meeting of the Bombay Literary Society was held at their rooms on Tuesday the 29th of February which was attended by the Archdeacon Dr Burnes Vice President Lieutenant General the Honble Sir Charles Colville Sir George Cooper and several other members

The following donations were presented to the Society and the thanks of the Society voted to their respective donors

The the Honble the Governor in Council Wilson's Sanscrit and English Dictionary and Roebuck's Annals of the College of Fort William

By the Honorable the President a very valuable collection of Books consisting of several splendid Works on Numismatics and a number of rare and curious Manuscripts and Editions of the earliest Italian authors and printers

By Lieutenant Colonel Francklin a Sanscrit Manuscript, containing an account of Deoghur and found at that place

By Major Williams a copper ornament which appears to have been formerly gilded on which he had caused this inscription to be engraved This piece of copper formed the summit of one of the Minarets of the Jumra Musjed at Ahmedabad during a period of 416 lunar years that is from their erection in the year of the Hejreh 818 to their overthrow by an earthquake at 20 minutes past 7 o'clock P M on the 16th June A D 1819 A H 1234

Two papers were laid before the Meeting one from Captain Kennedy containing Remarks on the 6th and 7th chapters of Mill's History of India respecting the religion and manners of the Hindus and the other from Mr Coats containing An account of the Township of Lony in illustration of the institutions, resources &c of the Marhatta cultivators

In the first of those papers Captain Kennedy endeavours to point out a variety of mistakes into which Mr Mill has unavoidably fallen from not having resided in India and from being in consequence deprived of the necessary means of forming a correct

judgment on the merits of the different authors from whom he was obliged to collect his materials. It has hence most probably happened (he observes) that Mr Mill has entirely disregarded the testimony of a Hastings a Malcolm and a Munro and has preferred the authority of Buchanan Tytler Tennant Froster, Lebouteur Forbes and such writers. But Captain Kennedy contends that without even entering into any comparative estimation of the value of these authorities the account of the religion and manners of the Hindus given by Mr Mill is of itself alone sufficient to evince its incorrectness for it is thus that he describes them

The superior casts in India are generally depraved and capable of every fraud and villainy and they more than despise their inferiors, whom they kill with less scruple than we do a fowl. The inferior casts are profligate and depraved guilty on the slightest occasion of the greatest crimes and degraded infinitely below the brutes. And the Hindus in general are a rude people devoid of every moral and religious principle of cunning and deceitful temper universally addicted to adulation dissimulation deception dishonesty falsehood and perjury disposed to hatred revenge and cruelty indulging in furious and malignant passions that are fostered by the gloomy and malignant principles of their religion perpetrating villainy with such cool reflection as surprises Europeans so indolent as to think death the happiest of all states litigious insensible to the sufferings of others inhospitable avaricious habitually contemptuous and harsh to their women whom they treat as slaves & eminently devoid official parental or conjugal affection

On this description (which from the quotations appears to be a faithful summary) Captain Kennedy remarks that it is morally impossible that any society of men could exist among whom such vices and such passions unredeemed by a single virtue or amiable quality were universally prevalent and that had Mr Mill reflected upon the principles by which alone society can either be formed or preserved he would probably have been led to suspect the correctness of the opinion which he entertained respecting the Hindus. Captain Kennedy next enters into a particular examination of the principal charges which have been so repeatedly alleged against the Hindus—the frequency of crimes amongst them their being universally addicted to falsehood and perjury and the demoralizing effects of

their religion and the institution of caste. He contends that these accusations rest on no sufficient grounds whatever, and observations of travellers or of persons but slightly acquainted with the natives and from the prejudiced descriptions of missionaries. He discusses this subject at considerable length and concludes by remarking — that it may perhaps appear from his observations that of falsehood (as before defined*) the Hindus are in general entirely innocent and that their insincerity proceeds from the circumstances of their situation and not from any natural propensity — that they have never yet committed perjury in a British court of justice — that their religion exerts no improper influence on their morals and that the institution of caste so far from being inimical to refinement or virtue has on the contrary been most probably one great cause of the civilization of the Hindus and that it not only has always been but now is the greatest preservative of their morality. Nor can there be a stronger proof that the Hindus have been unjustly accused of general depravity and of being devoid of every moral and religious principle than the simple circumstance, that in India crimes are of rarer occurrence and of less magnitude than in England. To establish this last assertion the proof adduced by Captain Kennedy is founded on a comparison of the number of trials and convictions before the four principal Courts of Circuit in Bengal as stated in the 5th Report of the House of Commons on India Affairs with a view of the Proceedings in the Courts of Assize in England in 1815 presented to Parliament. From this comparison it appears that in one year in proportion to their respective populations there were in British India at least 293 convictions fewer than in England and Captain Kennedy therefore remarks that however imperfect an approximation to truth his calculations may be it may at least be justly inferred from them that the crimes committed in British India do not one year with another amount to the number of those committed in England and that consequently if the records of courts of justice be an undeniable proof of the morality of the nation and if the English be one of the most moral people that ever existed it must necessarily follow that the Hindus are an equally moral people.

* A deviation from truth with an intent on to deceive knowing that such deception will cause detriment or at least inconvenience to the persons who believe it.

The arguments and remarks contained in preceding paper are supported by Mr Coats's account of Lony, which is a simple but perspicuous statement of facts that came under his personal observation. That gentleman from a long residence at Loonah and from having successfully extended the benefits of vaccination in the adjacent country became well known to the inhabitants by whom he was equally loved and respected. His established character and professional duties thus gave him an opportunity of becoming intimately acquainted with every minute circumstance of their public and private economy and of these he has given a most faithful and valuable description in this paper. He describes the extent of the township the nature of its soil and climate the quality of its lands their mode of cultivation and produce its institutions taxes and internal government the extent and description of its population and the arts mode of living manners and religion of its inhabitants. On all these various points the most interesting and satisfactory information is given and it is thus that Mr Coats has pleasingly drawn after long and attentive observation the character of the Hindu Inhabitants of the Deccan which will be found equally applicable to the other parts of India.

The Cultivators it will be seen form almost the whole of the population of the township. They are termed generally Koon bees and belong to the 4th or servile class of the Hindus. On the whole they are better informed than the lower classes of our countrymen and certainly far surpass them in propriety and orderliness of demeanour. They are mild and unobtrusive in their manners and quickly shrink from any thing like an opposite behaviour in others. Litigation is not a marked part of their character. They are forgetful of injury or if they harbour animosity they are seldom hurried by it into acts of violence or cruelty. Custom has taught them not to have much respect for their women or rather indeed to look on them with contempt but they are always indulgent to them and never put any restraint on their liberty. The great attachment they have to their children forms an amiable part of their character. They are usually frugal inclining to parsimony and not improvident but at their marriage feasts they are lavish and profuse and on these and other occasions often contract debts that are a burden to them for life. Their religion strongly enjoins charity and they are disposed to be hospitable but their extreme poverty is a bar to their being extensively so. No person however would

ever be in want of a meal amongst them, and they are always kind and attentive to strangers when there is nothing offensive in their manners. They are just in their dealings amongst themselves, but would not be scrupulous in overreaching government. Theft is scarcely known amongst them, and the voice of the community is loud against all breaches of decorum, and attaches weight and respectability to virtuous conduct in its members. The vices of this people, which they owe chiefly to their government, are dissimulations, cunning and a disregard to truth. They are naturally timid, and will endeavor to redress their wrongs rather by stratagem than more generous means: when roused, however they will be found not without courage, nor by any means contemptible enemies." Mr. Coats also observes, that "although not remarkable for sharpness, they are not wanting in intelligence. They are all minutely informed in everything that relates to their own calling. They are fond of conversation, discuss the merits of different modes of agriculture, the characters of their neighbours, and every thing that relates to the concerns of the community, and many of them are not without a tolerable knowledge of the leading events of the history of their country."

The following account of the Hindu mode of living is interesting. "The daily occupation of a cultivator, is usually as follows. He rises at cock crow, washes his hands, feet and face, repeats the names of some of his Gods, and perhaps takes a whiff of his pipe or a quid of tobacco, and is now ready to begin his labor. He lets loose his oxen, and drives them leisurely to his fields, allowing them to graze, if there is any grass on the ground, as they go along, and takes his breakfast with him tied up in a dirty cloth, or it is sent after him by one of his children, and consists of a cake (made unleavened of the flour of Badjeree or Jawaree) and some of the cookery of the preceding day, or an onion or two. On reaching his field, it is perhaps 7 or 8 o'clock, he yokes his oxen, if any of the operations of husbandry require it, and works for an hour or two, then squats down and takes his breakfast, but without loosing his cattle. He resumes his work in a quarter of an hour, and goes on till near 12 o'clock, when his wife arrives with his dinner. He then unyokes his oxen, drives them to drink, and allows them to graze or gives them straw, and takes his dinner by the side of a well, stream, or under the shade of a tree, if there happens to be one, and is waited on during his meal by his wife. After his

dinner he is joined by any of his fellow laborers who may be near and after a chat takes a nap on his spread cumley or jota for half an hour while his wife eats what he has left. He yokes his cattle again about 2 or 2¹ o'clock and works till sunset when he proceeds leisurely home ties up and feeds his oxen then goes himself to a brook bathes and washes or has hot water thrown over him by his wife at home. After his ablutions and perhaps on holidays anointing himself with sandal wood oil he prays before his household Gods and often visits one or more of the village temples. His wife by this time has prepared his supper which he takes in company with the males of the family. His principal enjoyment seems to be between this meal and bedtime which is 9 or 10 o'clock. He now fondles and plays with his children visits or is visited by his neighbours and converses about the labor of the day and concerns of the village either in the open air or by the glimmering light of lamp learns from the shopkeeper or beadle what strangers have passed or stopped at the village and their history and from any of the community that may have been at the city (Poonah) what news he has brought. In the less busy times which are two or three months in the year the cultivators take their meals at home and have sufficient leisure for amusement. They sit in groups in the shade and converse visit their friends in the neighbouring village go on pilgrimages &c &c.

Of the women Mr Coats observes. The women of the cultivators like those of other Asiatics are seldom the subject of gallantry and are looked on rather as a part of their live stock than as companions and yet contrary to what might be expected their condition seems far from being unhappy. The law allows a husband to beat his wife and for infidelity to maim her or else put her to death but I have never known these severities resorted to and rarely any sort of harsh behaviour. A man is despised who is seen much in company with women. A wife therefore never looks for any fondling from her husband it is thought unbecoming even to mention her name and she is never allowed to eat in company with him from the time of their wedding dinner but patiently waits on him during his meals and makes her repast on what he leaves. But setting aside these marks of contempt she is always treated with kindness and forbearance unless her conduct is very perverse and bad and she has her entire liberty. The women have generally the sole direction of household affairs and if clever not withstanding all

their disadvantages not unfrequently gain as great an ascendancy over their lords as in other parts of the world

But there is unfortunately a reverse to this pleasing picture of Hindu life and manners for Mr Coats remarks that the condition of these interesting people is extremely deplorable Their houses are all crowded and not sufficiently ventilated and their cattle and families are often under the same roof Their food although seldom deficient in quantity is not always wholesome and nutritious and they are wretchedly clothed though exercise and water drinking generally make them well The constant labor of the women out of doors unfits them for nurses and a large proportion of their children in consequence die in infancy The heavy exactions imposed on them by the government (the Peishwahs) kept them always poor and did away every prospect of independence or improvement in their condition Mr Coats however adds that the coming of the township of Lony under the British Government was hailed as a happy event by all the cultivators and the abolition of the farming system (of revenue) which followed and the liberal remissions of revenue in consequence of losses by the war confirmed the high expectations that had been formed of our justice and liberality The inviolable respect which has since been shewn to the prejudices and ancient customs of the people and the arrangements in progress for the further improvement of their condition by the enlightened and able statesman* under whose administration our late conquests in the Deccan have fortunately fallen will if followed up not only secure a permanence to this feeling but substantial happiness and prosperity to the people

The following Gentlemen have been lately elected members of the Society Sir George Cooper Thomas Marshall Esq Vero Kemball Esq Sir Roger de Parra Lieutenant A Morse and Benjamin Philips Esq

* This paper was written before the late Commissioner left the Deccan but his acknowledged abilities will be still more extensively beneficial to the native subjects of the British Government in the more dignified situation of Governor or Bombay

JYNTA OR KHASSEE

Account of the Jynta or Khassee Tribe—From the Friend of India

April 1 1820

In the course of this Work we have taken an opportunity to give a brief view of certain of those tribes which border on the east of Bengal. We now subjoin a few brief notices respecting *Jynta* or *Khassee* tribe termed the *Cacis* in the fourth volume of the *Asiatic Researches* of which province a native has been these four years employed at Serampore in translating the New Testament into the language of that singular tribe. The little territory of *Jynta* lies between North Latitude 25 and 26 30 and between the 90th and the 92d degrees of East Longitude. Its greatest length which lies from east to west is not more than a hundred miles and its greatest breadth scarcely exceeds eighty miles. It is bounded on the east by the province of Kachar or Hatumbha of which a brief account was given in a former Number on the south it is bounded by the district of Silhet on the west by the Garrow mountains and on the north by the kingdom of Assam.

With the exception of a small tract of land along the skirts of the mountains and a few vallies exceedingly narrow the province of *Jynta* is wholly mountainous. The mountains appear to be from six hundred to a thousand feet in height. It is remarkable for a table mountain nearly sixty miles in extent which runs due east and west as do nearly all the mountains both of *Jynta* and Kachar. The capital which is called *Jyunteeppora* is situated underneath these mountains about twenty miles north of the town of *Silhet*.

No river of any great note is found in the province of *Jynta*. The river *Kopil* to the north of the mountains appears to be the chief stream of which it boasts. It pursues a westerly direction and falls into the *Bruhmapootra* a little above *Rangamat*. The origin of this river is unknown even to the natives themselves. They suppose it to originate to the north east in the country of the *Phongs* but this is merely conjecture. As it has lately been matter of doubt whether the *Bruhmapootra* does run so far to the eastward as has been hitherto generally imagined may it not

be possible that this river may have been mistaken for the *Bruhmapootra* : The *Bruhmapootra* indeed above *Ringamati* dwindles into a small stream and is far from being that immense river which it appears to be on the common maps. The mountains in the southern part of *Jynta* drain themselves into Bengal by a great number of small rivulets which falling first into the *Bork* afterwards flow into the *Bruhmapootra*. The smaller streams are the *Patih* more to the south termed the *Balee* the *Kichmati* the *Hooshee* and a few others.

The produce of *Jynta* consists chiefly of rice and cotton and a kind of coarse silk called *Moog* by the natives. Iron lime stone and coal are among its minerals and both ivory and the elephants themselves are among their articles of traffic. With the exception of the articles enumerated the mountains produce little they are indeed rather barren than fertile nor do they produce any kind of timber which is particularly valuable.

The natives of the province term themselves *Khassees* and it is by this name that they are chiefly known among the other mountainous tribes. They are probably of Tartar origin in their stature short and robust their noses rather flat their eyes small but well proportioned their complexion fairer than that of the Natives of Bengal and though they are rather less in size than their neighbours to the eastward they are still superior to their Bengal neighbours.

Their language appears evidently to be monosyllabic and to bear no affinity to that of Bengal. Of the thirtytwo words in which the Lord's Prayer is expressed while the greater half consists of monosyllables now fully symbolize with the same sounds in the language of their Bengalee neighbours. They have no written character of their own but at court the Bengalee character is now introduced and as this is the character adopted by all the petty *Rajas* to the northward and with very little variation by the *Assamese* themselves is more likely to become the vehicle of diffusing knowledge among them than any other modification of the original *Sanskrita* alphabet.

They have no Cast of their own but within the last thirty years the more intelligent among them induced to this by their intercourse with the natives of Bengal have attempted to assume something of this nature. The cast they are fond of assuming is that of the *Kshutrya* or military tribe. Their chief national object of worship is an imaginary deity whom they term *Jyntee shu uree* but those who have thus attempted to form a cast for

themselves profess to worship all the gods of the Hindoos. This tribe however is in the habit of worshipping evil genii and these they are said to propitiate with human sacrifices even to this day the publicity of this practice however is greatly abated within these few years but still it is in existence. The victims are generally procured from the interior part of the province. In some cases they are purchased for a mere trifle but in other instances these unhappy persons are seized by the Raja or reigning prince and at once devoted to death in this horrible manner. The Koonce (the Raja's sister) who possesses a degree of authority scarcely inferior to his own is said to be at the present time in the habit of thus annually propitiating her favourite idol with sacrifices of this kind.

The Jynta territory small as it appears is governed by a number of petty Rajas, all professedly subordinate to the Raja of Jynta. The territories of each of these petty Rajas seldom include more than one or two of these mountains and the largest only three. They are almost constantly bickering with each other to no small distress of their subjects who are oppressed and pillaged in a manner that renders the situation of their Bengali neighbours almost enviable from the security they constantly enjoy both as to person and property. The Raja of Jynta who is esteemed the Supreme in this small tribe has the following title *Maha Muheema Juyujynteeshwara Shreeyoota Ramsingha Muharaja* the great and victorious Lord Jynta the illustrious Ramsingha the Great King. His actual dominions extend but to a small distance he maintains the dignity of his Court however in a way much superior to that of any of his neighbours and is said to treat his subjects with much greater kindness and clemency than most of the Rajas to the east of Bengal. He is on this account greatly beloved by his own subjects and a far greater number of Hindoos and Musulmans are found inhabiting Jynta than those of Kachar. The government perpetuates a singular custom, which is scarcely found in any nation of the east besides. When the king has no children and there is therefore no probability of an heir to the throne if the Sovereign have a sister which is generally the case a young man is sought from the youth of their own tribe who is given in marriage to the Sovereign's sister. The offspring of this marriage the presumptive heir to the throne and the mother of this personage is termed the Koonce. She ranks higher than the Queen and exercises an

authority subordinate only to her brothers who seldom chuse to offend her by controlling her actions

The trade of this tribe with Assam Dhurmipoora the country of Phoongs and with Fartary, is said to have been once very considerable But the prevalence of the Mussulman power in their neighbourhood gradually weakened this intercourse till it almost wholly ceased and although the vicinity of the British is removed every thing of a nature hostile to commerce the habits of the whole tribe are at present sunk so low that scarcely any intercourse of this nature exists between them and any of these nations Nor is it improbable that their ideas of any former intercourse of this nature existing to any considerable extent have their origin chiefly in national vanity

To the westward of this tribe lies the small territory of Shooshon governed by a Brahman who bears an excellent character among his own subjects The interior parts forming what are generally termed the Garrow mountains are inhabited by the tribe which bears that name who are said to be much attached to their kind and lenient Raja To the westward of this territory along the skirts of the mountains up to the Brumhapootra river there are a few scattered tribes but they are so small and insignificant that little is known with certainty respecting them although the history of the whole of these tribes the Brumhapootra to the borders of China is highly worthy of investigation

April 3 1820

SAUGOR ISLAND

We have not for a considerable time adverted to the progress of the Society for clearing Saugor Island merely because we have not been furnished with any details on the subject We have however been aware of the fact that they have been and still are going on with every prospect of ultimately accomplishing the important ends they have in view

Since we last alluded to this subject many opulent inhabitants of this city both Native and European have become pur

chasers of large tracts of this yet uncultivated land indeed every thing seems to promise the realization of those predictions relative to the success of this undertaking which we published in one of our early Numbers and which were then considered or affected to be considered as visionary. A fact however has recently come to our knowledge which will serve to show that some of the consequences we anticipated are likely to result. The following is the circumstance to which we refer.

Ram Mohun Mullick a very rich Native lately applied to the Committee for a grant of 500 beeghas of land round the temple of Copil Deb on the S E end of Saugor Island to endow which he is ready to expend a Lac of Rupees and he intends building a handsome new Temple and a Puckha Ghaut for the convenience of pilgrims resorting thither. To convince the committee that he is influenced by no motives of personal interest but merely by those of religion and charity Ram Mohun Mullick has offered to have the works he requires built under the superintendence of the Committee and to pay into their hands the sum estimated by them as necessary for their construction. He merely stipulates that the appointment of the Bramins shall in the first instance be made by himself but that even these appointments as well as every thing relating to the buildings he proposes to erect shall be subject to the inspection of the Committee that they may be convinced beyond a doubt of his object being the indulgence of his religious and charitable desires and not personal emolument or advantage.

He has also pledged himself that if after building the Temple and Ghaut proposed any part of the money paid by him should remain he will lay it out in making a Road from Diamond Harbour to Culpee through Saugor Island to the Temple. If there be any difficulty in granting the land he offers to purchase it on such terms as the Committee may deem just and to pledge himself that no tax whatever shall be levied on the pilgrims who repair to the Temple for their devotions.

We know of no circumstance that could have occurred so likely to accelerate arrival of that period when as we observed in our earlier notices of this undertaking farms and granaries and towns and busy population shall succeed to all the frightful silence of sterility and pestilence as the endowment of a Temple which will more particularly as no tax whatever is to be levied on them attract countless crowds of Natives to the Island many of

whom will from motives of religion and interest take up their permanent abode there. For the temporary visitors of the shrine there must be houses, bazars &c. and the providing of these will be a source of profit to all who engage in it whilst many of the pilgrims in order that they may obtain these requites at an easier rate and also that they may be constantly near to the object of their devotion will become settlers.

In short it is impossible not to foresee what the exertions of the Proprietors and such acts as this of Ram Mohun Mullick's will gradually effect namely the establishment of an active commerce and a widely extended cultivation of the soil hitherto the domain of the tiger only. Already so general is the impression of the highly advantageous results to be expected from this undertaking that we have been assured of the value of Shares having increased nearly 20 per cent. since this act of Ram Mohun Mullick's has become known.

The pecuniary benefits to be derived from the success of the plan for clearing Sagar Island by the individual Subscribers to it are however merely secondary considerations to the incalculable advantages that our Indian community at large and all those hereafter arriving at the port whether for the purposes of commerce or otherwise must derive from the change so devoutly to be wished and now so likely at no very distant day to be accomplished of this barren abode of the pests of the field being converted into the fertile and busy haunt of man.

We hope in a day or two to be able furnish our readers with some more minute details of the progress of the clearing of Sagar Island and we shall at all times be most happy to lay before them such as we may be supplied with from those in whose hands the concern lies. In the mean time we can only say that the Society has not only our most ardent wishes for its success but that our most sanguine hopes attend their labours.

April 4 1820

DEATHS BY CHOLERA

In one of our late Numbers we published an Official Return of the number of deaths from that dreadful scourge the Cholera

which had occurred in the course of the last two months, and it will be perceived from this melancholy statement, that this exterminating disorder prevails to an extent, we believe not exceeded at any period since the first appearance of it amongst us. On a comparison of the number of deaths on the 30th of March with that of the 26th a considerable diminution appears, and this is mainly to be attributed to the humane measures adopted by the Government to check the progress of this appalling disease. Native doctors have been appointed in every ward of the city, who have been instructed by Mr. Blacquiere, according to the advice of his medical friends as to the application of the medicines proper to be used, and which they are supplied with from the Honorable Company's Dispensary.

The disorder appears still to confine its ravages almost entirely to the natives and another most singular feature of it, is its locality to certain quarters. It has been observed, that in Short's Bazar, Colinga, and the Burra Bazar, but most particularly in the first of these places the cases of the disease have been far more numerous than in any other part of the city, whilst in the most northern division of it, it has gradually decreased.

Laudanum, peppermint and ether, appear to be the principal remedies prescribed and opium dissolved in spirits of wine applied warm to the pit of the stomach, has frequently proved effectual when Laudanum given inwardly has failed in checking the symptoms of the disorder. Decoctions of pepper and spices are recommended to be given to such of the natives as cannot be persuaded to take warm spirits, and to restore the vital heat, the application of warm bricks and frictions with various powders known to the natives are considered to be of eminent utility. The most important point however, is a *speedy* application of the remedies prescribed for unless immediate aid be afforded the patient is lost, in fact, the instances in which the disease has chiefly proved fatal are 1st those in which assistance has been applied far too late, and 2d, those in which sudden prostration of strength has taken place and the patient has fallen into a state of torpor with coldness clammy sweat livid appearance and loss of pulse immediately after attack. In these cases it is stated that all remedies have in general proved ineffectual and the patient has been hurried to the grave in a few hours.

April 5 1820

CALCUTTA FIRLS

On Monday evening a most destructive fire broke out in the Mayndee Bighan and was rapidly carried by the strong breeze blowing it the time to that part of the Circular Road near the Nawaub's Gardens From thence the sparks blown across to the east side of the road communicated to several sticks of dry hay surrounded with native huts and the violent gusts of wind carrying the sparks in every direction set fire to nearly all the clusters of native huts between that part of the road and Entally where it finally terminated after having consumed some hundreds of native huts and several brick built houses

The whole extent of ground from the place where it originated to that at which it ceased is full a mile and a half and although the engines were promptly brought wherever they could be got near the fire the violence of the wind occasioned it to spread with such alarming rapidity that they could be of little use even where they could be applied but the wind occasioning the fire to take a north-easterly direction at the back of the large houses on the side of the Circular Road amongst whole clusters of huts quite inaccessible to the engines scarcely any other aid could be afforded than that of rousing the natives from that apathy and panic which overcomes them in these cases and inducing them to remove their things in time In many instances however all remonstrances proved ineffectual and they witnessed the destruction of all they possessed in the world without an effort to save any portion of it

The Circular Road presented a most melancholy spectacle of groupes of men women and children huddled together bewailing the dreadful misfortune which had thus in few moments deprived them of house and home whilst the terrific glare of the ascending flames contrasted with the gloomy darkness of the sky altogether produced a scene at once awful and picturesque

Towards midnight the fire had in most places very considerably abated but there is every reason to believe that but for the heavy rain that fell towards morning it would have continued to rage for several hours longer as at eight o'clock yesterday morning notwithstanding the rain it was not entirely extinguished

We understand that the number of brick built houses destroyed is not more than three or four, though several very fine ones in the Circular Road were in the most imminent danger, the fire having reached to the trees in the compound. In saving these the engines were eminently useful. The persons in charge of them and the bye standers perceiving that to play upon the blazing huts and stacks of no effect, directed them upon these houses and thereby prevented the fire from communicating to them. We have not heard of any lives being lost.

April 13 1820

SAUGOR ISLAND

To the Editor of the Calcutta Journal

Sir

As I presume your Journal is *laid on the table* of the Editor of the *Government Gazette* every morning I would beg leave to ask that *pious person* through the medium of your Wednesday's Paper upon what authority he is pleased to speak of the Company incorporated for the purpose of clearing SAUGOR ISLAND as a Society peculiarly CHRISTIAN.

I had supposed in common with many who have embarked their money in that speculation that the Society in question was composed of individuals of all persuasions and shades of persuasions — CHURCHMEN — CALVINISTS — ROMANS — BAPTISTS — HINDOOS — THEISTS — MAHOMEDANS — JEWS — and GREEKS.

I had understood that *particular* assistance in the sole and single object of the Association was anticipated from the Hindoo Members precisely because Saugor Island was connected in their ideas with the traditions of their religion. Indeed I have always understood that an express provision in the Constitution of the Society had set apart a certain number of places in the Committee of Managers for Hindoo Gentlemen.

I was not aware, that in leaving out the Island to our Company for 30 years the Government had thought it necessary to delegate to us any portion of its high functions: least of all such as relate to interference in religious matters.

It is to be presumed however considering the high countenance which the eminent authority I have quoted gives to opinions the *reverse* of all these—that many of us labour under mistaken impressions touching these matters. If so we have no time to lose in getting correct views of this subject so important with reference to our purses—and I hope that the Gazetteer will condescend to set our minds at rest upon it—in his Oracle of Thursday next.

April 10 1820

A SAUGOR PROPRIETOR

April 11 1820

APPROACHING DISCUSSION

To the Editor of the Calcutta Journal

Sir

I have noticed with sensations of unaffected regret the complexion which the discussion of a Proposal some time ago tendered to the SAUGOR SOCIETY has latterly assumed. The introduction of Religious opinions and prejudices however amiable and disinterested they may be in themselves into a question which embraces merely the *temporal* and *material* advancement of a commercial Society and which professes solely to involve the simple discussion of *probable utility* is so obviously ill timed and altogether so extraneous that I should not have anticipated the necessity of argument to enforce the propriety of confining the discussion to its proper bounds to the *evident* and *avowed primary* object of the Society.

Even now when the *fanaticism* of a few and the inflammatory *inuendos* of certain Editors ever ready to espouse the cause

of illiberality, have left me altogether hopeless of obtaining a candid and impartial view of the question *from them*, I am not entirely without expectation that the delicacy of the situation in which the Society is placed, may have weight

Let it not be forgotten of what materials the Society is composed. Let it not be forgotten that a most respectable part of it is formed of individuals whose birth and education have necessarily inculcated on them principles and opinions on *certain subjects*, diametrically the reverse of ours—and holding this in mind let it not be said that advantage was taken of *superiority* in point of numbers to insult them by the introduction of religious controversy where no unanimity **COULD** prevail and to put in motion *prejudice* where *profit* alone was concerned

I am too well aware of the nature of religious prejudices to suppose they are to be eradicated by reasoning or overcome by argument. I will not attempt a task so vain and so thankless but will appeal merely to the innate feeling of right. The question rests on the broad principles of utility or inutility—of policy or impolicy by them let the proposal be judged and *with them* let it stand or fall

Religious opinions are entirely foreign to a question of commerce and their *intrusion* can serve no good end. What merchant would refuse the loan of a sum of money on good security and interest even if he *knew* that the money was to be employed in building a temple for the promotion of idolatry? or what tradesman before he disposes of a brace of pistols, thinks it necessary to ascertain that they are not to be employed in a *duel* or *highway robbery*

If the avocations of the Saugor Society are to be those of Suppressors of Idolatry—if each act is to be measured by the standard of its tendency to promote this object—and each proposal to be adopted or rejected according as it may more or less facilitate this view—it were better to constitute itself **THE SOCIETY FOR THE SUPPRESSION OF IDOLATRY**—to abandon the undignified appellation of **SAUGOR SOCIETY**—and to substitute for the *vile* and *mercenary* speculations of possible profit—the *exalted* and *disinterested* views of Universal Philanthropy

Such are my humble sentiments on the subject and such I trust are the sentiments of able advocates of the same opinions—whose weight and influence will go much further towards the promotion of his views—than the plain signature of

NOT A SAUGOR PROPRIETOR

Calcutta April 13 1820

A MOOSLEM'S APPEAL AGAINST BIGOTRY

To the Editor of the Calcutta Journal

SIR

I am one of a numerous class of Natives whose increase must be a source of gratification to every European except those whose bigotry and selfishness would exclude others from the advantages they have received and abused I am a Mooslem of this city who by early instruction in the English language have acquired access to the general Literature with which that tongue is adorned and am enabled to enjoy the numerous publications which advocate the cause of liberty

Having much leisure I read the different Papers circulated in this place and amuse myself by supposing that I can correctly appreciate the merits and character of each My observation tells me that the columns of the *Governent Gazette* I mean those which are afflicted by the dull lucubrations of its Editor never emit spark of liberal sentiment but uniformly support the cause of Civil and Spiritual Despotism which with steady consistency would alike controul our actions and thoughts My observation tells me that the *India Gazette* and *Hurharu*—but I forget that this is irrelevant to my purpose and that these Papers as well as your own are before the bar of a discerning public

I have been induced to address you on the present occasion in consequence of being given to understand that an attempt

has been made, and may perhaps continue, to prevent the Meeting of the Proprietors of Saugor Island, which has been summoned to discuss the proposition made by Ram Mohan Mullick, nay it is suspected, that influence has been exerted to induce him to withdraw that proposition

Yes! Mr Editor, incredible as it may appear an attempt has been made by a few of the *Christian* members of the Society's Committee, to suppress the discussion of the propositions, on the ground that it has a tendency to encourage the idolatry of the *Hindoos*. I confess I want words to express my detestation of such canting bigotry. The Committee is composed of Christians and *Hindoos* and the Society itself not only comprehends individuals of both persuasions but I believe a few of my own. What, Mr Editor, is the attempt mentioned, but a conspiracy of the bigots of one persuasion to insult the religion of their copartners of another? Is this virtuous forbearance? Does this accord with the sublimest precept of morality, which enjoins us to do as we would be done by a precept which graces the pages of the gospel? I may be permitted to ask, what would these *Christian tolerants* say what would they do, were these *Hindoos* to attempt to suppress the discussion even, of a proposal to erect a Cathedral at Saugor or elsewhere?

I perfectly recollect, that when the scheme for clearing Saugor Island was agitated it was expressly calculated that the religious veneration in which that Island and its shrine is regarded by the *Hindoos* would induce opulent individuals of that persuasion to contribute their capital towards promoting the speculation. This expectation which was publicly expressed, has been verified *Hindoo* capital has been freely subscribed towards furthering the objects projected and its owners have now the mortification to see that it is attempted to stifle in its birth, the first proposal made which tends to realize the hopes they may have formed. Shame upon the authors of such an attempt!

With respect to the application of Ram Mohun Mullick I understand it to be a proposition that the Society should permanently alienate its right to the site of the temple of Gopal Del and 5000 surrounding beeghas as an endowment in consideration of the proponent's expending one lac of rupees on the improvements of the temple and in constructing works of gene

ral convenience to the pilgrims resorting to its shrine, the right of nominating in the first instance the establishment of the temple, vesting in him. To the question whether the adoption of this proposal would promote the interests of the Society in a ratio proportionate to the sacrifices to be made—in fact to the only question by which the merit of the proposal should be tried, I am inclined to reply in the negative, but whatever doubt I may have on this head, I am very sure, that it would be unjust that it should be suppressed or rejected without candid discussion, by the clandestine intrigues of a few individuals, righteous over much, who can tolerate nothing, not Christianity, but their own unchristian bigotry. From such and from all uncharitableness
inshallah, Good Lord deliver us, so prays

Your Constant Reader,
 MOONSHER KHESUMUL RIYA

Calcutta April 13 1820

April 15 1820

ADDRESS

To the Members of the Saugor Island Society from one who cannot attend their Meeting to deliver his sentiments in person

I very much regret that the Question before the Meeting has come to be discussed in its present form because I foresee that it cannot be debated without reference to topics altogether irrelevant to the objects and purposes of the Society. It is become in fact a test of religious feeling for it is nothing more or less than this—Will you to promote an apparent advantage, become the ministering officers in a Hindu Establishment?

I repeat that there is no alternative and that by the discussion there will necessarily be induced feelings of a nature, which the Society ought fully to avoid. As it is however to be decided by the voice of a Meeting I know of no compact that will be violated by a free expression of opinion nor of any delicacy that should restrain or even soften that expression.

Waving for the present all consideration of the supposed advantages, and regarding only the terms on which they are to be purchased it I may say fortunately happens that the appeal does not lie to religious feelings only. The philanthropist the philosopher the political economist may be safely allowed to appreciate the merits of the object which Ram Mohun Mullick proposes. I would appeal to them whether Hindurism is not so practically averse to the welfare of a country that it could not maintain its existence any where but where nature does more than art and most particularly whether pilgrimages are not among the most ruinous of its burthensome obligations.

They attract the husbandman from his plough the manufacturer from his loom the artisan from his labour by thousands and hundreds of thousands annually to visit distant countries whence those who do not perish miserably in the journey return impoverished beyond the possibility of recovery. It cannot be necessary indeed to dwell on a subject so clearly manifest as that pilgrimages must and do directly derange the whole system of that economy on which the progressive improvement of individuals and consequently of the state depend.

But it will be said we are not introducing the thing it already exists most true and I dare say that Ram Mohun's liberality even under your good management will not add many hundreds to the annual victims of this miserable delusion. You cannot however if you would act up to your principles stop here that of which you disapprove theoretically you certainly should not countenance practically.

This view of the question cannot in my humble opinion be got over and so thinking I would were I able to attend give my vote against the grant and at the same time though utterly without any influential power I declare that I do not consider myself as in the least sacrificing or even procrastinating the ultimate object of the society. The tract is of all others, the one in which there is least occasion to purchase a forced assistance, the one on which the settlers we may hope in time to see would establish themselves and I will add the one which I would most carefully preserve from falling into such hands as those for whom it is designed. I recommend that the offer be not accepted.

April 15 1820

SAUGOR ISLAND AFFAIRS

We have noticed with feelings of no ordinary kind the cry that have been raised by Alarmists respecting the proposal made by Ram Mohun Mullick to expend 1 lac of rupees on the enclosure of a portion of land and the restoration of an ancient Temple on the Island of Saugor and we see but we confess not with much surprise the several Presses of Calcutta with only a single exception not leagued together perhaps but at least copying each other in endeavouring to deprecate the measure. We may stand almost alone in Editorial contest on this question as we have done on many others that had the liberty of action of thought and of creed for their basis but we are not to be intimidated in the free expression of our opinions whatever party may oppose them or however individuals honestly differing from us in their views of the case may hold it to be their duty to argue against them. As long as the question is suffered to be discussed freely and fully and the influence of party is not called in to decide it we shall be under no alarm for the issue.

We take it for granted that in entering the arena of disputation with *certain* of our contemporaries we shall be accused of personality hostility irritability &c &c if worse terms even are not used. But this is a fate inseparable perhaps from the conscientious performance of public duty. We must bear therefore what we cannot avert and invoke that impartiality which we hope we exercise towards others.

Our notice of this proposal of Ram Mohun Mullick which was published in the journal of Monday the 3rd instant is already before the world and we see no reason on the most deliberate reconsideration of the case to recall a single sentiment or opinion there expressed. The subject has been taken up by ALL the remaining Journals of the Settlement and all but one observe the same tone. As there are many of our readers who do not see other Papers it will be as well to transcribe what they have read in succession on the subject and as the Discussion which will take place this morning at the Town Hall is one involving no less than the great and important Question of—

whether we shall now for the first time with Bigoted Intolerance use moral coercion to put down the religion of our Native Subjects or whether we shall continue to preserve their fidelity and attachment to us by tolerating the free exercise of that religion as heretofore—we trust our readers will forgive us if we appear to give a large portion of our labour time and space to this subject

The first in order of dates was the notice of this offer in the *Hurkaru* of the 1st instant as follows —

We have been informed that an opulent and respectable native has tendered to the Saugor Society the sum of one lack of rupees to be applied in furtherance of their present object of clearing the Island provided they allow the ancient temple which stands in the centre of the Island together with its precincts to be enclosed and dedicated in perpetuity to the memory of one of his deceased relatives. We should suppose that little difficulty could be experienced in agreeing to the proposition as a sum of this magnitude seems to be very easily acquired for purposes of great and acknowledged utility by permitting the donor to render public homage to the virtues of his departed progenitor

Our own notice of it went forth on Monday the 3d instant and the particulars of the offer being drawn up from good authority we expressed ourselves at some length on the advantages which it appeared to us would be likely to result from the acceptance of the offer on the part of the Society and its being carried into immediate execution

On the next day Tuesday the 4th the Editor of the *Mirror* who had no doubt read attentively both the notices in the *Hurkaru* and the *Calcutta Journal* so as to form a deliberate opinion on the subject offers his sentiments thereon in a single paragraph of which we imagine ourselves able to detect the irony however closely and carefully veiled—and we are satisfied therefore that he intended to ridicule the idea of mixing up religious creeds with mercantile speculation

On the next day Wednesday the 5th the Editor of the *Hurkaru* thus announces the change which his opinions on the subject had undergone

Now this tender does not appear to us in the same light as what was at first reported. In fact we apprehend that to

accept it would be to retard instead of accelerating the operations of the Saugor Island Society. It could be of no direct benefit to their grand object nor serve as an auxiliary to any of their measures for regulating & colonizing. Instead of promoting the supply of labourers it would establish a nest of idlers whose influence over the labourers might be found very injurious and indeed it might establish a nuisance that would be often regretted but never got rid of.

On the following day Thursday the 6th the *Government Gazette* gives a condensed account of the proposals and object including the facts as given by us in our Journal of the 3d on which the Editor offers his opinions in the following paragraph.

On a question of this nature in a community of Christians there appears to be no difficulty in deciding for the proposal implies nothing less than an active interference on the part of the Society in forming a new establishment of idolatrous worship, a new shrine of Brahminical superstition!

On Saturday the 8th instant the *Oriental Star*, after transcribing the principal paragraphs of our first notice of the proposal for the information it contained appends thereto the following expression of its sentiments.

We hail with sincere satisfaction the prospect of the reclaiming such a portion of the soil as that which the Society has projected from the domains of Royal tigers but we deprecate such a way of doing it as that proposed by Rām Mohun Mullick. Perhaps we feel too much alive to the *interests of Humanity and of Religion* to express our opinions on the subject with that prudence and coolness which the object requires. But we ask our readers pardon if in wishing to see men good wise and happy we are even tempted to use glowing words. There can be no doubt that besides a buruman this Idolater is zealous to establish a system that every good and wise man desires to see superseded by the firm establishment of Christianity. Whilst we deprecate all coercion on the minds of idolaters why are we to be made accessory to the *building of temples to the dead* temples to idols and pookha ghauts for the convenience of pilgrims?—Allowing this abomination to take place where is the guarantee that in the process of time a hecatomb of unfortunate living mothers will not be sacrificed with the bodies of their dead Lords? Will no helpless infants be thrown to the sharks and alligators? Better far better leave Saugor Island and all the Islands of the ocean and the forests of the continent

in undisputed abeyance to the tigers than clear them to facilitate the march of an execrable superstition which devotes to death the largest and fairest and most helpless and unfriended portions of the human species. Where are our ministers our missionaries our philanthropists who do not come forward as with the voice of one man the *vox populi et Dei* against such impious and cruel enormities. Let the heavens and the earth ring with the sounds of divine sentiments to bear down by its heaven-derived clamours acts however boasting of no object beyond the indulgence of *religious* and *charitable* desires. On this very argument we ground our opposition it is doubtless *anti religious* and *uncharitable*. What! are we to have a rival resort for pilgrims nearer to us than the Orissa Juggernaut? are there not victims enough annually destroyed there.—There is to be no tax levied on the devoted pilgrims. Not at present perhaps, but what of that—did ever a rich man project such an undertaking without his calculations. We know better and from some remarks in the *Hurkaru* of Wednesday we think the Public are becoming guarded also in their reception of all the parts of Ram Mohun Mullick's proposal from the same misgiving as our own.

We think and cannot help so thinking that it is a proposal not mere abundantly fraught with dishonor to God and disgrace to those who shall entertain it than deadly in its aspect on all the best interests of the Natives themselves. If we must have such Temples near the presidency let them be erected under the eye of a Provident Government let them be built on a site of ground next to our projected Cathedral then when we wish to relieve the jaded mind from witnessing such enormities as are usually exhibited at such places let us have the privilege of retreating to Saugor when both body and mind might be refreshed with the works of God on the ocean and the land uncursed by such God-dishonouring mind defiling exhibitions.

We cannot close this Paper without entreating the body of proprietors to consider that in adopting this rich man's proposal they will inevitably seal the destruction of tens of thousands and sow the seeds of a harvest of misery to be reaped in every succeeding age.

To complete the circle the *India Gazette* the Editor of which had perhaps neither leisure nor inclination to think of

the subject adopts the language and sentiments of the *Government Gazette* at least if one may so infer from his selecting out of all the notices that had appeared on the subject this of the *Government Gazette* in preference and reprinting it in his Paper of the 10th with all its notes of admiration (1) when speaking of 'a new establishment of idolatrous worship' — 'a new shrine of Brammical superstition' &c.

The great end seemed thus attained of exciting the public feeling against the measure and winning over the majority of the Editors of the Settlement. The *Mirror* of the following day Tuesday the 11th true to its original views recurs however to the subject and in the same spirit of irony (which we regret because we fear it will not be rightly understood) gives the following paragraph —

The Meeting of the Saugor Island Proprietors for the purpose of taking into consideration the proposals of a wealthy native for establishing a Hindoo place of worship in consideration of a lac of Rupees which he agrees to give for that privilege is fixed for Saturday the 15th instant. On this singular proposition there appears to be a great difference of opinion the Mimmonites maintaining that by affording the Devil comfortable accommodations in a secluded spot like the Saugor Jungle here would be less inducement for him to spend so much of his time in Calcutta which they call Babylon while on the other hand the Covertionists affirm that if you once afford him the pretext of an invitation which he might consider tacitly implied by giving him a Bungalow at Saugor he would by degrees think himself equally welcome at the private parties of the Presidency as he is supposed by them to be at the public ones and at last establish himself at the top of St Andrew's Church or at the principal entrance of the Cathedral. These are serious considerations and should have due weight in the decisions of the Meeting.

As the Meeting will place this morning at the Exchange Rooms and a strong feeling of interest appears to be excited by the measure to be brought under discussion we have thought we should render a service to those Proprietors who will attend (and these we understand will include nearly all who are in town) thus to place before them in successive order the sentiments expressed by the public Writers of the Settlement that

they may have collected in one focus what they could otherwise only obtain by consulting all the separate Papers for that purpose

We cannot however consistently with our duty, suffer these sentiments of hostility to the measure in contemplation to pass by us without expressing our humble opinion that these Writers have totally lost sight of what it should have been their first object to inform themselves namely—1st—the original constitution of the Society in question—2ndly—the description of persons of whom it is composed—and 3rdly—the ends they have associated to accomplish. In neglecting these important points the only safe guide to direct them in their consideration of the question they have lost themselves in a labyrinth of empty declamation

That we may not be guilty of the same oversight we shall remark—

First—That the Society for clearing Saugor Island is composed of Members of all religions and all persuasions—that no particular creed or belief can disqualify a man from holding a share therein—and that Jews Idolators and even Atheists if such were to present themselves as Candidates are eligible to become Proprietors and even Managers of this Concern. With regard to Idolators indeed there is an express stipulation that a certain number of them shall and must belong to the Committee of Management if they can be found among the body of the Share holders *for the express purpose of commanding their interests and influence in the concern* since from their religious veneration for this Island much help was expected from them in accomplishing the great end for which ALONE the Society was incorporated—In this therefore there is nothing peculiarly or exclusively Christian¹

Secondly—The sole object set forth in the preamble of the Grant as that for which this Society was incorporated under the countenance and protection of the Supreme Government is by the application of the capital and stock of the said Society to^u undertake and to use every endeavour and both to clear as speedily as possible the said Island of Saugor and also when and as the soil becomes cleared to bring the same as far as can be into a state of cultivation for the profit and benefit of the

said Society' (1)—In this also, there is nothing peculiarly or exclusively *Christian* !

Thirdly —The object of the Government in granting this Deed to the Proprietors of Saugor Island, is thus briefly and clearly stated 'And whereas the said Governor General in Council, considering that the clearing and cultivating the said Island of Saugor might be of *public benefit*, has, to encourage the said undertaking consented to make and execute a Grant of the said Island on such terms as shall enable the Company or Society so formed as aforesaid to prosecute or effect the said object of *clearing and bringing into a state fit for cultivation*, the said Island, if the said undertaking shall be prosecuted with due *diligence and alacrity*" (2) — In this also, there is nothing exclusively or peculiarly *Christian* !

Fourthly —The Government reserve to themselves the right of cancelling the Grant, and resuming their proprietary right in the Island *only* in cases of such extraordinary mortality among the people or labourers, on the Island, evidently arising from the unhealthiness of the spot, and its local *unsuitness for human habitation* (3)—In this there is nothing peculiarly or exclusively *Christian* !

Fifthly —Among the prohibitions set down in the Grant which the Government enjoin and the Proprietors agree to observe are 1st that the Proprietors for themselves, shall abstain from the manufacture of Salt and adly, that the Government shall not be able to reserve to themselves or take under their own management any of the *Pagodas* or other *Sacred Places*, with the sites of the same respectively now standing and being in the said Island which *are to belong only to the Saugor Society* (4)—In this there is surely nothing exclusively or peculiarly *Christian* !

Lastly It is particularly and specifically stated that nothing contained in the Grant shall be constructed to vest in

(1) See Copy of the Deed of Grant from the Honorable Company to the Proprietors of the Island of Saugor in the Cal Jour of June 17 1819 vo 3 N III p 965 Sect 4

(2) See the Grant before referred to in the same page of the Cal Journal. Sect 5

(3) See Grant, Sect 10

(4) See Grant before referred to Sect 15

the said Society their Successors or Assigns a greater interest in the said creeks rivers or shores of the said Island than would under the *laws and usages of the country* be vested in a ZEMINDAR or other Proprietor possessing the same Zemindarry right (— In this finally there is nothing exclusively or peculiarly *Christian* ')

These heads of conditions which we have drawn from the most unexpected source prove unequivocally 1st that the object of the Government is to have the spot cleared cultivated and rendered healthy and habitable for the *public benefit* and that they voluntarily exclude themselves from being able to exercise their own right to the management of the *sacred buildings now there* 2dly That the objection of the Society is to effect the purpose of Government with all possible dispatch for their *private profit and emolument* AND THAT THEY ARE STRICTLY FORBIDDEN TO EXERCISE ANY RIGHTS WHICH CONTRAVENE THE LAWS AND USAGES OF THE COUNTRY OR ARE NOT VESTED IN ANY ZEMINDARS HOLDING LANDS UNDER GOVERNMENT

These are the *facts* of the case. Let us see how far the offer of Ram Mohun Mullick and its acceptance by the Society will lie in conformity to the *conditions* stipulated and how far its *consequences* are likely to facilitate or retard the *object* which the Government enjoin and which the Society pledge themselves with all diligence to accomplish

It is an axiom in Political Economy which few we believe would have the hardihood to deny that the next object to raising the produce of the soil is to find the consumption for it and that the nearer the market of consumption is to the place of growth the less is the risk of loss in the original stock in the time and labour consumed in taking it to market (*) and the concomitant expences of decay *wastage freight interest of money* &c. &c If the object of the Saugor Island Proprietors be therefore to *cultivate* as well as clear the Island they should

(5) See Grant, Sect. 19

(6) Should there be any who are disposed to doubt these axioms we recommend to them the perusal of an excellent Article on the Commercial Embarrassments of England in the last or 63rd No. of the *Edinburgh Review*

accept every offer, which can tend to encourage the resort of population there. This proposal of Ram Mohun Mullick's by drawing a crowd of pilgrims and devotees to the spot and by facilitating their visits to the shrine he is about to endow is eminently calculated to attain that end — and therefore the acceptance of it will further the speedy cultivation by creating a market of consumption will promote the health of the Island, by accelerating it being cleared and peopled and will in short, accomplish the *public benefit* which the Government have in view and the *private emolument* which the Society were incorporated to gain without violating a single condition enjoined in the Grant.

The Proprietors among whom it is to be borne in mind are people of all persuasions—Atheists—Deists—Jews—Mohammedans—Idolators—Parsees—Greeks—Catholics—and every other Sect of Christians—have an undoubted right as a body to refuse or to accede to the application of any individual wishing to purchase or to rent land from them but when once sold or leased to such individuals they can exercise no right that is not vested in Zemindars and conformable to the usages of the country. If therefore a Jun Bramin (the Priests of which Sect are we believe Atheists in our acceptance of the term) chose on *his* portion to erect like the Athenians in the days of St Paul an Alter To the unknown God — If Ram Mohun Roy who does not admit the Divinity of *any* Revelation were to establish on *his* portion a Portico or School to teach the doctrines of Plato or Epicurus — If a Jewish Rabbi were to moisten the soil which *he* had taken with the blood of bulls and of goats in performing the Mosaic rites of immolation and sacrifice — If a Mohammedan were to build a Mosque to cover a relic of Hosseen and Ali and assemble every year a frantic crowd of fanatics to beat their breasts and tear their hair during the mourning of the Mohurram — If an Idolatrous Hindoo chose to set apart a portion of *his* ground for the habitation of any Isaqueer or Yogee who submitted himself to voluntary pain from infancy to old age and anticipated the torture of the damned in his own person in this world and afterwards consecrated the same spot to the immolation of his Widow on the funeral pile — If a Parsee or Greek Papas chose to erect a Fire Temple the one to preserve the eternal flame of Zoroaster, the other to cherish the sacred fire for which they annually defile the Sanctuary of their Saviour with each others blood at Jeru

salem— If a Catholic desired to honor *his* little spot with a Second Chapel of Our Lady of Loretto thither to make his bare foot pilgrimage and at the altar to flog himself with rods of iron till blood streamed from every pore and with cells for the horrid instruments of torture which belonged to the Holy Inquisition or receptacles for true drops of *Lachryma Christi Lac Virginis* solintures of the true cross or some more precious relic in a Saints real tooth or nail— If all this—or more that to the eye of reason is extravagant or disgusting—were to be done at Saugor THE SOCIETY HAVE NO RIGHT TO PREVENT IT they have no powers vested in them which are *contrary to the laws and usages of the country* and which are not vested in even Zemindar so that any Proprietor or Renter of all these various persuasions might defy their power to prevent his following to the full extent of his wishes whatever creed or ceremonies of religion he thought proper

Let us look a little more narrowly into the alleged causes of alarm as urged by the Editors of the several Newspapers we have cited and we shall see that they are but imaginary

The *Hurkarus* first Notice—approves of the acceptance of Ram Mohun Mullick's offer as an easy way of acquiring a large sum to be devoted to purposes of great and acknowledged utility The *Mirror's* first Notice—is purely *ironical* and intended to ridicule the idea of suffering religious matters to interpose in a Society composed of such a variety of persons and creeds The only objection urged by the *Hurkaru* in his second Notice—is that Instead of promoting a supply of labourers it would establish a nest of idlers whose influence over the labourers *might* be found very injurious and indeed it *might* establish a nuisance that *would* be often regretted but *never* got rid of We have marked the hypothetical as well as the prophetic words in Italics to shew that the whole of his paragraph is devoid of arguments and consists of assertion without grounds and declamation without reasons

The object of the Society has something more in it than a mere supply of labourers it needs to establish the means of consuming what those labourers raise We do not see how a settlement of Bramins and the annual visit of some thousands of pilgrims would in any way prevent a supply of labourers On the contrary we think it would promote it for this reason The more extensive the market for consumption the greater will be the demand for produce and the greater the price

capable of being paid for labour; according to the ordinary course of things, therefore, the greater will be also the inducement for the labourer to work. Let the Bramins be the nest of idlers that they are called. If they bring about them a hundred thousand mouths to be fed, they will be the cause of activity in others, however, indolent they may be themselves; and they will stand in the same relation to the labourers on Saugor Island, as all the Bishops, Priests, Deacons, Lawyers, Surgeons, Soldiers, Teachers and, more than *half* the Femles of England (who are unproductive in as much as they *consume* much but *create* nothing)* do to the labourers at home— Population, in short, when it does not exceed the means of subsistence, is favourable to the improvement of the soil, and the bettering the condition of the human race; and next to the ingredients of soil, water, and labour, to *raise* grain, is the care of collecting living beings, of whatever class they may be to consume it— So much for the *Hurkaru's* Political Economy !

Whether it *might* be found very injurious, or *might* establish a nuisance, never to be got rid of, is, according to the very mode of expressing it, merely problematical Government, however, who tolerate these nuisances, (if they be such), in every corner of India, and the English who shake by the hand and cordially entertain the very Baboos and Bramins by whom they are supported here in Calcutta and elsewhere, can best judge whether they will be rendered *eternal* in their duration, and never to be got rid of merely by being transferred from some other *spot* to Saugor — So much for clear sightedness and penetration into futurity !

The Editor of the *Government Gazette* says nothing of the project, in a *worldly* or *temporal* point of view. This spiritual Parodyst has higher and more lofty considerations "on a question of this nature" he says, "in a community of *Christians*, there appears to be no difficulty in deciding, for the proposal implies nothing less, than an active interference on the part of the Society, in forming a new establishment of idolatrous worship ! a new shrine of Braminical superstition !"

Who told this signifying Writer, that the question was one which a community of *Christians* were called on to decide ?

* See Adam Smith on unproductive labourers

He himself says in a preceding paragraph, that a Special Meeting of the *Saugor Society* was called to take it into consideration, and he ought to have known that among the body of Proprietors who have embarked their property in that concern there are people of nearly all the persuasions we have enumerated. He ought to have known that many of these have thus embarked their property on the pledge given by the Government that no right should be exercised either by the Government or the Society contrary to the laws and usages of the country or in other words that they should be permitted to pursue their own religion and honor their own gods, in any way they pleased provided the law as it stood, was not violated by such observances. He ought to have known that the British Empire in India was founded in something beyond bare toleration that to the patient and forbearing exercise of this most holy virtue we owe the preservation of it from foreign hands and that this is the broadest and surest basis of our security and of the attachment and fidelity of those over whom we exercise our mild and equitable sway — He ought to have remembered moreover as well as the *Editor of the India Gazette*, who followed in his footsteps and reechoed his sentiments on this occasion that by *daring* to send forth such insinuations they themselves were guilty of breaking the most important of all the **RESTRICTIONS OF THE PRESS**,* which these Traitors to that Press by which they lived conjointly dragged from obscurity and proudly held up to confute us when we contended that the **PRESS WAS FREE** •

* Those Restrictions after reciting that no animadversions shall be passed on the measures of the Court of Directors or other Authorities connected with the Government of India and no remarks made on the public conduct of the Members of the Council of the Judges of the Supreme Court or of the Lord Bishop of Calcutta prohibited also all remarks having a tendency to create alarm or suspicion among the Native population of any intended interference with their religious opinions or observances. We contend that all these Editors should have known this but more particularly those who are so officiously zealous in holding up their claims to public view. We know however that the Government who regarded the spirit rather than the letter of these Restrictions will acquit their own Editor as we do of any intention to offend against Authority. He is a better and more governable subject and though his perceptions are now and then not quite clear enough to tell him whether he is obeying or rebelling against the law yet his known reverence for the things that are and the powers that be is a sufficient guarantee that this disregard of the Restrictions on the Press as well as that which prohibits

We have disposed of the opinions of the *Hurkaru*, the *Government Gazette*, and the *India Gazette*, which last indeed was but the copy of its predecessor, re-echoing his opinions without remark or refutation

The *Mirror*, as we have seen has confined itself to playful irony, tho we wish to prevent the possibility of ambiguity, that it had spoken more fairly out. The opinions of the *Oriental Star* remain and as these are only more intolerant than all the others — tho we do not question their sincerity — we are glad that they pass under our review the last in succession

He says there can be no doubt that besides a *buru nam*, this Idolator is zealous to establish a system that every good and wise man desires to see superseded by the firm establishment of Christianity — This assertion is an insult to the feelings and reputation of an unoffending member of society and is intolerant and offensive to a degree — It is clear that this man the Idolator so traduced as well as 60 millions of his fellow subjects does not desire to witness the supercession here spoken of and therefore since every good and wise man *does* according to this Writer — it necessarily follows that neither he, nor any of his fellows can be either good or wise. It savours little of goodness or of wisdom in the Writer himself thus to devote by one dash of his pen nearly the whole population of Asia to destruction in the next world and to odium in this — Who taught him to construe what is professed to be an act of religion and charity into one of mere ostentation? or to say that a *buru nam* was the first object which this Native had in view? There is less of Christian Charity in this construction than should have distinguished the strictures of one so overflowing with holy zeal. Reputation is honorably acquired is a *laudable* object of ambition and to obey the dictates of our own religion and the religion of our fathers is in all nations reckoned among the most honorable of the many paths to that distinction — If we erect Cathedrals endow chapels or venerate by any act authorized by our religion the memory of our ancestors we command and we deserve the applause of our contemporaries and the admiration of posterity. If men of *other*

the publication of personal remarks on individuals tending to excite dissension in society is a mere error of ignorance however impossible some people may think it for a man to publish a law in one Paper and break it in every succeeding one

creeds do this shall they be slandered and told that a *Juru nam* is all they have in view and that they are neither good nor wise because they do not wish the same thing as we do? — Change only the appellation of *Christian* for *Hindoo* and let an Idolator say as much of us,—and we immediately denounce him as an intolerant Bigot — Yet surely there are not two kinds of right and wrong nor can what is eternally true and just be made conventionally false and wicked by a mere change of the name or sect of the person to whom it is applied

This *Oriental Star* (it was a milder and more heavenly light that guided the wise men from the East) goes on to say more than we can find room to repeat but which may be seen on referring back to the page in which the whole is quoted He asks Where is the guarantee that in process of time hecatombs of living mothers shall not be sacrificed with their dead lords? — We answer None is needed—The Government require none in other spots—and when they think it necessary so to do elsewhere they can and will do so at Saugor — For the sharks and the alligators provision has already been made as this Writer knows But he says — We deprecate all coercion on the minds of Idolators If so why then ask a guarantee & why bind them not to do any thing? why in short not leave them entirely to themselves If coercion means anything—it would apply to the preventing their building ghauts and temples at Saugor and that coercion we also deprecate though we do not in the same voice cry out Let the heavens and the earth ring with the sounds of divine sentiments to bear down by its heaven derived clamours acts however boasting of no object beyond the indulgence of religious charitable desires — If this is to carry the point the Hindoos will make the heavens ring louder than we can with sentiments that they think equally divine — and as to heaven derived clamours they will surpass us far though they have more tolerance among them than to attempt to bear us down by such a weapon — Yet who could dispute their right so to do after we had set them the example? Where are our ministers our missionaries our philanthropists exclaims this Writer who do not come forward as with the voice of one man the *vox populi et Dei* against such cruel abominations? — If acclamation is to decide the point and the *vox populi* is really the *vox Dei* we fear that the ministers the missionaries and the philanthropists together would make but a small number in comparison to the pilgrims of one Saugor Festival—and that

the voice of God — if measured by *this* standard would be strongly on Ram Mohun Mullick's side

We could go on to unravel this tissue of unmeaning declamation word by word—though the hurry of a Daily Paper is little suited to Analysis or criticism but what remains is equally futile with that which has been exposed. This Writer dives into poor Ram Mohun's heart and when he is the author of the act desires the Society to assume themselves by every precautionary step that he has *nothing* in view but the gratification of his religious and charitable desires this Editor says On this very argument we ground our position It is DOUBTLESS *anti religious*, and *uncharitable* So flatly does he give the lie to a plain assertion of what can be known truly only to God and the heart of him who asserts the motives by which he is actuated He goes on to call it a proposal abundantly fraught with *dishonor* to God *disgrace* to those who shall entertain it and *deadly* in its aspect to the best interests of the Natives themselves But luckily this Editor does not legislate for God or man The Deity can be the only judge of what can *dishonor* him the Sugar Proprietors will form their own opinion too as to what will *disgrace* them and the Natives will equally decide whether what they pursue is *deadly in its aspect* towards their interests or not When this oracle of the *Oriental Star* as a climax of his omniscience pronounces that if the Proprietors adopt this rich man's proposal they will *inevitably* seal the destruction of tens of thousands and sow the seeds of a harvest of misery to be reaped in *every* succeeding age reasonable men will surely see that declamation is substituted for argument and that the Proprietors would if they suffered themselves to be robbed of their cool consideration by such bombast as this *inevitably* seal their own reputation for folly and illiberality in the minds of such as deemed the exercise of free opinion a blessing as well coercion on it a curse

Until Messrs Alexander and Co are prepared to insist that their Sircars shall not appropriate the gains which they are instrumental in obtaining for them to building Tombs and Temples any where —until Messrs Mackintosh and Co shall prohibit the Hindoo Shareholders in their Bank from giving such of their new notes as shall form a portion of their dividend to the Bramins at Kali Ghaut or elsewhere —until Messrs Fergusson and Clarke shall prevent Ram Dollol Day from spending as much of their money gained by him as he likes in Naut

ches in honor of Doorgah, or victims for the Churrack Poajah or any other purpose,—until Messrs Palmer & Co shall insist that no idolatrous rites or Mahomedan abominations shall be performed on board the numerous vessels which are their property, tho manned by lascars, — and until the Government of India itself shall, prevent its subjects generally from defiling their soil with such inequities as Mosques Temples, Pilgrimages, and Sacrifices Until ALL this take place, the Proprietors of Saugor Island will do right to let their skill out to the best temporal advantage, and to confine themselves to the *simple object for which they were incorporated*, namely, to clear the land, with all possible dispatch and thus to further the *public good* by making it habitable and healthy, and to promote THEIR OWN INTERESTS by making it abundantly profitable

April 21, 1820

Loss of Dawks — Several of our letters from the interior, make mention of the loss of various Dawks within the course of the last few months and a Letter from Agra particularly specifies the Dawk of the 5th of February last, as having been missing and no account given by a published list or otherwise, of the letters contained in it for the satisfaction of those to whom they were addressed

Our former notices of irregularities and neglect in the Post Office Department of this Presidency, occasioned us we are aware many enemies but there is a feeling of public duty paramount to all private considerations and the place we hold in a public point of view, impels us to regard the faithful performance of this duty as one to which all other considerations must yield

We have been silent on this subject for a long period, because we had observed with infinite pleasure the gradual reform introduced into every branch of the Post Office Department with which we were acquainted by its present able and assiduous Director and we are satisfied that even the neglect of which we now complain, namely the omitting to publish the lists of the Letters lost in the Dawks alluded to has arisen from some of the subordinate officers whose particular duty it was perhaps to have taken this step Be this as it may, however, the evil is undeniably one that calls for enquiry, and we are

persuaded that it needs only to be brought to public notice to ensure steps for its remedy

In the Upper Provinces in India the arrival of a *Dawk* from the Presidency is waited for with as much anxiety as the arrival of a ship from England at the metropolis and when we remember for a moment the feelings that are called forth by the loss of a mail from Madras or Bedgerce the impatience to know whether letters addressed to particular individuals were among those missing and the sympathies excited among all ranks and classes of society at the loss of what promised them the dearest and sweetest consolations—welcome and satisfactory intelligence from friends at home which no price would be too exorbitant to purchase but which no wealth can restore— When we remember all this we must enter fully into feeling of our countrymen in the interior to whom such losses must be exaggerated by the very circumstance of their distance from other sources of intelligence and the difficulty of learning through any other channels than letters addressed directly to themselves the fate of those with whose welfare and happiness their own is inseparably interwoven

Saugor Island Affairs—We have delayed saying anything on the result of the Meeting that took place at the Town Hall on Saturday last as we have been promised the official reports and have in the hands of our Draftsman a Map of the Island with all the new improvements on it reducing to the proper scale for our Engraver and preparing for publication when we shall give some account of what has been done towards accomplishing the views of the Society and the Government

We may mention however that at this Meeting of Saturday last the principle for which we contended of the Society possessing no right whatever to refuse Grants on religious grounds or to interfere in any way with the intentions of purchasers or renters as to the particular Deities they meant to establish the worship of on their portions of the soil was fully avowed and even acted upon for the proposition of Ram Mohun Mullick was held to be inadmissible first because he wished to turn out the present possessors who already exercise their Idolatry there under the sanction of the Society in the same way as the Hindoos generally exercise their Idolatry every where under the protection of the Honorable Company and secondly because he wished in the true spirit of bigotry and intolerance to let none

others officiate or worship there but people of his own peculiar sect

The Society regarding intolerance in a Hindoo to be quite as objectionable as the same spirit in a Christian and being *uetermined to encourage neither* passed resolution for making a reference to Government with a view of ascertaining what was its wish and intention with regard to the appropriation of the sacred places which they pledge themselves to carry into effect, so that the probable result will be the enclosure of the Temple, Shrine Tank and Ground now used by the present occupiers, the officiating Bramins and those who go there on pilgrimage, which will be secured by a Resolution of the Society to the perpetual and uninterrupted use of the Hindoo world at large guaranteeing them the undisturbed possession of their Idols and Altars and protecting them in the free exercise of their own rites until they can be converted from their blind and grovelling system to a more exalted faith by nobler and more effectual means than that *moral coercion and prohibition* of which we are so impatient when applied to our own opinions and actions and of which we therefore deprecate on all occasions the exercise towards others

April 27 1820

MONOPOLY OF GRAIN

To the Editor of the Calcutta Journal

Sir

I observe with great satisfaction in your Journal of the 22nd inst that Grain had fallen from 8 to 18 seers for the Rupee in the Valley of the Nerbudda This your Correspondent attributes to the late most abundant harvest but it strikes me that it is really owing to a Free Press and that the true cause of the low price of Grain is the alarm entertained by the *Bunyas* that BOB SHORTS excellent plant of *Excising* the grain pits and punishing the forestallers would be carried into execution If this new Excise had been placed under an active board of Commissioners we might have hoped to see a few Bunyas and Shroffs hanged for regrating and forestalling but now I look to hear of at least half the grain dealers in the Barrool district hanging themselves from vexation Only think Sir how they have overreached themselves

Here is plenty of Grain selling at 18 seers for the rupee (not Ouse Rice, or such vegetable poison but wholesome wheat) How mortified the proprietors of the grain pits must be that they did not open them during the rains when the wheat was at 7 and 8 seers the rupee! They might then have sold a quantity of Grain for 100 rupees which they could now replace for 4, They will certainly go mad and hang themselves at having missed such an enormous profit and as the Bunyars and Shroffs are known to be in league and correspondence over the whole country it is to be hoped that the ill success of these monopolizers will be a warning to the whole body

I must own however that this villainous conduct of the Grain Merchants has sometimes a good effect not that they intend it the rogues If unhappily this had been a bad harvest instead of an abundant one the inhabitants would have had not only the crop of this year but the hoards of the GRAIN PITTIES to live upon until the next year's wheat came in The high price of Grain must have made every body careful not to waste it and in some measure have put the whole country on short allowance The inhabitants would have been furnished the whole year round but this is better than if they lived in heedless plenty for nine months until their stock was nearly out and suffered the miseries of famine for the remaining three

I have observed also that it requires great caution in these villains not to keep their prices too highly screwed up or too long for if they do a plentiful harvest comes and they are ruined without help and without pity

Calcutta April 22 1820

Yours
P L

April 27 1820

EPIDEMIC IN CALCUTTA *To the Editor of the Calcutta Journal*

Sir

The Editor of the *Government Gazette* says in his Paper of Thursday last From the enquiries we have been able to make we are led to conclude that the Disease (*Cholera Morbus*) is not nearly so prevalent among the Natives as has been said

Had this Gentleman made his enquiries among the Natives and had he taken a look at the Ghauts of Nimtollah Cosseymitter and other places during the last and present week he would have come to a very different conclusion and would have formed as opposite opinion to that which he has expressed. It is the more to be regretted that he has given his sanction to such a statement as his opinions are I believe reckoned very conclusive in these matters in consequence of his being a Member of the Medical Service and holding other public situations under Government which *circumstances must give weight to his Reports* and is liable to induce carelessness and indifference in his readers as to the means by which the attack of this Disease may be often prevented. For myself I think that the natives were never before so alarmed as at present they talk of nothing else all day long (money excepted) but of the havoc which the disease has made or is making amongst their relations friends acquaintances or neighbours and I am persuaded they would in great measure have abandoned the town if they could conveniently have done so.

The Editor further observes that among individuals in the higher ranks of society the Disease is so far from being general that it is of rare occurrence. Now the annexed List of Casualties among persons of much higher ranks than the *Sumish Multitude* will satisfy the Editor that the Disease is far from being rare.

LIST OF DEATHS BY CHOLERA MORBUS

Soorjee Coomar Tagore son of Gopeemohun Tagore
Moneemohun Tagore brother of Gopeemohun Tagore
Jugger nauth Bose late Kazanchy of General Treasury
Seechunder Bose Banian of the Calcutta Exchange
C A Pinto Benjamin Barons
Lieut J R Hedges J E Atkinson
Capt Stewart of the Exmouth
Sister of the late Sarkies Johannes and Mrs Campbell

It is the opinion of Medical Writers that unwholesome air is a very common cause of Diseases and that few things prove more destructive than confined or unwholesome air. If so can we be at all surprised at the prevalence of the present most dangerous and fatal Disease at Calcutta? Is it possible that the air in Town can be salubrious when there are such

filthy and offensive drains, and dirty lanes, numerous Mater's Totties, all situated between the habitations of the people, and as many Livery Stables in the centre, all of which must tend to corrupt the air in a great degree.

In these alarming times it behoves those, in which hands lie the means of rectifying these defects to see their orders are carried into effect with punctuality and efficiency, and to prescribe other means of remedying these nuisances if the present are insufficient.

Saturday, April 22, 1820

Yours
INHABITANT

Note — We agree with the Editor of the *Government Gazette*, as far as our individual knowledge and the general sentiments of those with whom we have conversed on the subject extends—that there is less reason for alarm than is generally felt. Justice and impartiality however, induce us to let the Statement of our Correspondent appear on its own responsibility —

ED

PUBLIC REQUIRING REDRESS

To the Editor of the Calcutta Journal

Sir,

As you are a zealous promoter of the public comfort, permit me the liberty to bring to the notice of the Inhabitants of this Presidency through the channel of your useful Journal an evil which is conspicuously observed in the centre of this Town, during the course of the day, productive of no ordinary molestation to persons who have occasion to pass by the spot on which it has established itself. This evil Sir is a constant tumultuous rabble of sailors who crowd together in the *Radha ha-ar*, for the purpose of openly intoxicating themselves with the *Spirituuous Liquors*, which are exposed for sale there and who when thus maddened into ungovernable fury, commit the

most unwarrantable aggressions on the defenceless natives to the great discredit of the English character and very often attempt to impede the passage of carriages and palankeens to the serious inconvenience and annoyance of sober and respectable passengers through the public streets

I earnestly hope Sir that some effectual measures may soon be adopted to remove this evil and it is with the view of bringing it more forcibly to the notice of the Municipal Authorities of this City that I have chosen your Journal as the medium of making the evil publicly known

Calcutta, April 16 1820

Yours &c
ACLAUS

EXPOSURE OF DEAD BODIES

To the Editor of the Calcutta Journal

SIR

The nuisance which it is intended to call to public notice through your Journal was some time ago adverted to by a Correspondent of yours which induced others to draw a veil over it That however related to the mere *exposure* of the dead bodies of the poor Natives while I have to advert to the maltreatment of those by the *Mardar farashes* The raging of the Epidemic, sweeps away the high and low rich and poor Many die unprovided for not having either a family or relations to see their remains deposited in the earth if Mosulmans or burnt by sacred fire if Hindoos In such cases the *Mardar farashes* receive charge of the corpse to throw it into the Ganges or bury it as they please or as the cast of the deccal may demand—Instead of doing either however they usually bind the corpse to a bamboo and carrying it on their shoulders to some Liquor Shop exact grog for themselves by the exposure of the dead body at such shop They then direct their course to the next exacting in this way sufficient drink to intoxicate themselves.

It was at a moment when a couple of those *Mardar farashes* bearing a bamboo from which a corpse was dangling and them

selves intoxicated coming out of a Liquor Shop, after their bout there, that I was passing by, thro' the Chitpore Road to my Garden House. The Spirit vendor, being a powerful man, had thrust them out of the shop, and these two wretches fell to the ground, with their burden; there was a frightful exposure of the poor corpse, by throwing it first on one side, and then on the other, with the head rolling against the threshold, and knocked about, until it was bruized and mangled in a way that was really barbarous and shocking beyond expression.

The scene of this horrid maltreatment of the dead, was not distant from the Thanna, and upon my mentioning this circumstance, to a friend, I was surprised to hear, that the practice was not unusual; I therefore beg you will insert this in your Journal, where if it meets the eye of the proper Authority, perhaps some remedy may be suggested, for such a disgusting practice.

April 21, 1820

PHILANTHROPOS

Note—We may add an anecdote of Turkish Municipal Abuses, which will be found to have some affinity perhaps with this abuse in Calcutta. When Malefactors are condemned to be hung, they are usually consigned to one of the Janissaries, as Executioner, and if the Criminal happen to be Christian subject, he is often led thro' the town by a common person under the Janissary's eye, with a halter, a large spike nail or bolt, and a hammer. The Executioner then taking the range of a street, halts at the door of one of the wealthiest, before whom he proceeds to prepare for hanging the culprit—money is paid by the dweller, for him to pass on, and thus a large sum is exacted till they arrive at the door of some poor wretch who cannot pay for its removal, when the body is hung up actually at or over his door, nor does he remove it for three days, when it is sometimes given to the friend to bury, but if the crime has been one against religion or the state, it is as often given to the dogs.—EDITOR

HINDOO EXHIBITIONS OF SELF-TORTURE

To the Editor of the Calcutta Journal

“_____ and some
 “Have heard the Devil beat a drum”.—HUDIBRAS,

SIR,

As the Censor of public grievances, and morals, operating on civil society, I have a complaint to make to you, which I hope will draw down the weight of your Editorial vengeance

Yesterday, the progress of my buggy was stopped in the highway, by an immense concourse of people, and presently I espied the cause, in a Native, hanging by the heels, dripping blood, and busily employed in—eating plantains I naturally concluded, that the man had been playing with the feeling of the crowd by some hoax, but a Brahmin uttered me, “he had four hooks in him” and on inquiry I found that the said hooks were so fixed in his thighs, that the knees might prevent their drawing, the rope was then brought down between the hollow of his closed feet, and the whole secured, to the great satisfaction of all present

Now Mr Editor, were I to serve a monkey in this manner, the whole Native population would be in arms against me, and very justly so I therefore suggest the propriety of a proper “time and place” for those unnatural exhibitions, that they should not be displayed in the public road, to the exclusion and annoyance of the Christian inhabitants of this city I think no Native can object to this arrangement, whilst we permit him to send his daughter to her husband’s ghost, and to make a religious cripple of his son

Not having the Riot Act in my pocket, it was with fear and trembling that I pierced the crowd, but I am happy to say, that I did so without injuring any of the women or children I would recommend however everyone on excursions of this sort to be provided with a copy of the said most useful anti-criminal Act. I hope, seriously, that you will lift your voice against this trespass on the high way, and although I know you are a friend to public meetings, (and what Englishman separated from party is not?) yet such a display of savage feeling, is neither calculated to inspire admiration or applause

I am much obliged to you for your last editorial remark, and permit me to hope it may be followed by yourself •

—MILES CANDIDUS

* This Editorial remark will be found in a Note appended to a former Letter of the same writer, published in our Journal of the 12th ultimo. On the subject of his present communication we can only join with him in reprobating the sufferance of these things in the public streets of the city. We would be the last to recommend coercion to put down even the worst of the Hindoo abominations from a conviction that coercion in matters of religion as well as civil liberty mostly defeats its own end but we really think it worth the serious attention of the Municipal Authorities whether if indecent exhibitions form part of the religious observances of our Indian subjects they should not be compelled to perform them in places where no offence would be given to those of an opposite faith. It would we think be but a small sacrifice to exact from them in return for the free toleration we give them to perform their rites and ceremonies without interruption in any manner they see fit, that they should perform them in places where the feelings of others would not be shocked by their exhibition.—EDITOR

May 4 page 40

OBSTRUCTION IN THE HIGH ROADS

To the Editor of the Calcutta Journal

SIR,

The independence and public spirit of your Journal leads me to hope that you will give publicity to the following

Yesterday evening a most serious accident occurred, which deserves to be brought to the notice of those entrusted with the Superintendence of the Calcutta Roads. A gentleman with his

sister, while driving to the residence of a Friend, had to turn the corner of Tank Square, close to Tulloh and Co's Rooms, about seven o'clock in the evening. The darkness of the night did not allow of his seeing a large heap of broken bricks nearly in the middle of the road the consequence was that the buggy in which my friends were, was dashed to pieces, by the horse taking the vehicle right over the heap and then overturning it. [The circumstance of the hood being up at the time, prevented, in a measure the dreadful consequences that might otherwise have occurred

The piling up of broken bricks on the high roads with no beacon to warn those who hourly pass at night is an evil that calls loudly for a remedy

Calcutta, April 29 1820

AN INHABITANT

May 7, 1820

STRICTURES ON THE ASIATIC SOCIETY

To the Editor of the Calcutta Journal

SIR,

In continuation of my last letter on the existing state of the *Researches of the Asiatic Society* I am induced to resume the subject with as little delay as possible in the hope of thereby affording the interrupted chain of my desultory observations as much connection as in my power I fear however, I shall at present enter upon the conclusion of so interesting and important a discussion rather too unprepared for the task but I am induced to intreat the indulgence of my readers towards the inadvertent faults of a hastily arranged letter at this early date in preference to postponing it (as I should from circumstances be obliged to do) to a more distant, and therefore uncertain opportunity

Having promised thus much I proceed to recall to your recollection the observation at the conclusion of my last letter that though the 13th volume of the *Asiatic Researches* had not

yet been published it was understood to be almost ready to appear and that the 14th volume was also in a state of considerable advancement, yet that it might be doubted how far even this degree of forwardness ought to be considered as commensurate with the abilities numerical strength and extensive means of information of the widely scattered members of the Society, and that therefore this subject, combined with the consideration of *what* untoward circumstances might be regarded as having had a tendency to produce the degree of stagnation apparent of late years in their scientific Researches and of *what* arrangements seem likely to give birth to renewed energy and success in their future efforts remained to form the leading features of my next letter

In the fulfilment of those intentions it is necessary, in the first place once more to revert to the auspicious period of the institution of the Society and to bear in mind the succession of rich and abundant harvests which were within a few short years after that period happily reaped in the ample field of Literature and Research by the united energies of the learned and scientific individuals who first laboured in its cause—that small but illustrious band who with a Jones as their leading Architect not only laid the foundation of but at once as it were and independent of all formal rules raised on the distant shores of the Ganges the fabric of one of the most stately and splendid superstructures ever dedicated to the cause of Literature and Philosophy—a superstructure that at once attracted the admiration the respect and the homage of Literature among all the nations of Europe It is true that the early labourers in the ample vineyard of Research—that the first ministers to the stately temple of science—held out a promise that their harvests and their offerings should be *annual* and that this did not become literally the case but we must recollect that though this promise was made in the sanguine and encouraging spirit of literary enthusiasm there was subsequently little reason to be doubtful of the fulfilment of it at a time when the number of Associates continued yearly to increase and the field of their Researches to enlarge on every hand But as well observed by their founder on the publication of their first volume though the Institution might be considered as having then taken root the plant would *flourish* or *fade* according as the *activity* or *remissness* of the

colour of a great reputation but with almost all the amiable and exemplary virtues—and his surprise will in a great measure , but without beholding him in the presiding chair of the Society, he will continue to wonder and conjecture still Let him then , for a moment listen to the eloquent luminous and encouraging periodical orations that used at once to charm the attention and rouse the energies of his *hearers* in the first instance and of his *readers* in the second and I am convinced he will immediately pronounce that in these lay the germ of the mystic spell that extended its magic influence over the minds of our countrymen associated with him Yes well was it observed by a periodical writer about this period that independent of all their other valuable qualities the anniversary discourses of Sir William supplied an important desideratum by indicating and generalizing the most prominent facts discovered since the last Such a summary by the eloquent and philosophic Cuvier usually forms the most interesting portion of the labours of the French Institute—but for the Asiatic Society, the adoption of this plan is almost *indispensible* to the reputation which their labours so well deserve And yet with all the acknowledged great advantages and beneficial effects to be derived from the occasional delivery of such discourses from the Chair it is a singular fact that among the various learned and enlightened men who have at different periods presided at the Board of the Asiatic Society, from Sir William Jones downwards to the present moment not a single example has been found of one that has followed his illustrious example and the only attempt to counteract the effects of so irreparable a loss has been the publication once or twice of a *dry list of Desiderata*

• The ground I now begin to tread may be tender and unstable and to some may appear dangerous but I shall nevertheless preserve an unshrinking though cautious step conscious that even the brightest examples among the hearers and supporters of Science and Literature will not disdain to listen to the language of truth or to accept with satisfaction and respect the casual mite of information sometimes to be obtained from even the humblest gleaner that follows his track It was to the accidental suggestion of a private sentinel that the great Napoleon is said to have acknowledged that he owed the success of one of his greatest and most eventful battles

mute while presiding at the head of a Literary Assembly expressly met in aid of the noble cause of Science and Philosophic Research.—It cannot be. Let us rather look forward to some happy and auspicious hour, when that energetic voice that has worked its wonders in other quarters, shall awake the slumbering talents of the Literary Association of Asia, and in words such as he addressed to the members of that great Academic Establishment which we originally owe to the wisdom of a Wellesley, be heard,—

“To break their bands of sleep asunder,

“And rouse them like a rattling peal of thunder,”—

in accents like these—“Dare you, when the meed is thus displayed to you, dare you refrain from contending for it, since refusal to make the effort must argue either a soul too grovelling to appreciate the object, or an internal consciousness of despicable destitution of means? I will not, I cannot, I do not suspect that any one whom I am now addressing is capable of shrinking from the exertion. Should an ingenuous doubt of powers intimidate any one of you, let him take courage, let him trust that he will find in himself energies on which he has never yet ventured to calculate. The struggle will give you strength — Strive and succeed” *

I pause for a moment to allow the influence of so noble and energetic a theme to sink deep on the minds of my readers; and to express my heart felt regret that the great cause in which I

* The above formed the conclusion of the admirable address of the present enlightened Governor General as Visitor of the College of Fort William, to the officers and students of that Institution at the public disputation on the 29d of June 1814 and many others of similar energy might be quoted of succeeding years but one is enough to rouse our regret. Would the Soldier however listen to the same instructive and animating voice on the Science of War (but which may be equally applied to scientific attainments) let him recollect the following “Warfare in a mountainous region, offers embarrassments which when viewed at a distance appear insurmountable, but which dwindle into comparative insignificance under the grasp of vigour and genius. It is only in unusual situations demanding readiness of resource and animated efforts that the difference between officer and officer can be displayed. And it ought to be always present to the mind of every military man that he who in circumstances of perplexity tries and fails has to plead those chances from which no operation in war can be secured his pretensions to the character of zeal and energy being in the meantime maintained while he who contents himself with urging difficulties as an excuse for doing nothing voluntarily registers his own inefficiency.”

have engaged, however worthy of a better advocate, should have found in me one so comparatively feeble and unskilled. In one essential quality, however, of doing my best, I yield to no one.

To return then from the eloquent oration which we have been contemplating, to the object of my humble but sincere efforts. One great cause of the want of success in the unconcentrated and undirected energies of the Asiatic Society for some years back having thus been pointed out we must proceed to notice a few others that may appear deserving of attention.

Among the fastidious has been reckoned as one, that fundamental rule of the Society, by which the only qualifications required in a person proposed as a member, are, "a voluntary desire to become such, and a love of knowledge and a zeal for the promotion of it," but it appears to me that instead of being a fault, the liberality of this rule is one of the noblest among the features of the Institution. If there be members of it who have never been warmed by this "love" or this "zeal", their sin and their shame be so far upon their own heads but let them also remember, not only, that it is not too late to redeem or acquire the qualification to which they usurped the pretension, but that *the vast sphere of the Society's Researches, embraces objects within the reach of every man of observation, however small his abilities, and however humble his education, as well as those which belong to the recondite stores of Philosophic Science or Literary Research.* For where is there an arena more ample and at the same time more adapted to the powers of every candidate than what is presented in *man and nature*?—whatever is performed by the one or produced by the other.

By some again (and some of these are to be found among the members of the Society) it has been objected that this field is too vast if applied to the whole of Asia or even to India in general and by others that the progressive volumes of the Society's labours have been too much confined to the Antiquities and other dry Researches connected with India alone, at the expense of general science. And yet I would ask whose fault is this?—Do we hear of an overflowing stock of materials in other departments of their Researches either on the one side or the other? The objects within the scope of the Society's enquiries are sufficiently defined without launching into speculations about their outskirts or beyond their limits.

and the man who is inclined to *contribute* his mite, rather than cavil about terms, will find abundant employment for all his leisure hours in the furtherance or investigation of any one of the numerous branches of Research within its most contracted sphere, whether strictly scientific or otherwise.

To prove this, let a comprehensive synoptical view of the different great branches of the Society's labours be taken and compared with even a nominal list of the number of Papers or Essays that have been presented to them on each head, from time to time, and it will be found, that three fourths of those which near 20 years ago were pointed out as prominent *Desiderata*, remain yet in the same discreditable state *

What advances, let me ask, have been yet made by the Society into many points, in the religion, policy, jurisprudence and manners and customs, of the various minor tribes, besides the great bulk of the population, the orthodox Hindoos? Even the extent of country occupied by the great rival sect termed Jains, let alone any account of their progressive history, are, notwithstanding all the efforts of a Colebrooke, a Buchanan, and a McKenzie, still buried in doubt and obscurity, and yet this singular sect will be found to bear no small proportion to the general population of India, whether found more densely assembled in the provinces of Goojrat and Kattiwar and the regions of Southern India, or more thinly scattered over the various Provinces of Northern and Central India. What have we yet learnt of the history or peculiarities of the numerous race of the Goonds, of the Bheels, of the Goojurs, of the Coolies, and a variety of other singular tribes, as yet scarcely known but by name? How few, compared with what might have been expected, are the contributions which have been furnished towards the Geography of Asia or of India, altho we at the same time admit that we are indebted to them for our acquaintance with the labours of Lambton, a Pearce, a Colebrooke, a Burrow—and a few others, whose attention has

* The synopsis here proposed I had patiently framed, and intended that it should have accompanied this letter, but, independent of the room which it would take up, the view which it exhibited was found of no humiliating a nature, that I was induced to lay it aside and be content after noticing a few glaring instances, to allow my readers to consult either the Researches at large the List of *Desiderata* mentioned in different volumes, or the Notices of the Contents of each, given in my former letters.

been devoted more immediately to the elements of the science and the application of them to practice, in addition to the instructive *miscellaneous Narratives of a Hardwicke Blunt Hunter Raper and Moorcroft*? The article of Biography remains yet a total blank though much instruction might be gleaned from the lives of many of the founders and leaders of tribes and of sects as well as from those of many philosophers learned men artists and others who have at different periods flourished and acquired a reputation in various parts of India.

Are the Sciences and Arts of either ancient or modern India entirely devoid of interest or of value that we scarcely hear them named — Are their *Manufactures* equally unworthy of investigation or description? Have all enquiries into the history of the Antiquities of the country been wholly exhausted? or are they too valuable to be allowed to occupy a portion of the Society's volumes? One would almost be inclined to think so when we hear of near 30 years spent in Researches by members of the Society and yet little or nothing presented at their board. If the *confused and unsatisfactory history of the ancient Astronomy of the Hindoos* is now without attractions shall all modern astronomical phenomena also be allowed to roll on without a single notice were it only even in compliment to the great philosophical astronomers of Europe?

What insight let me ask have the members of the Society afforded us into the Commerce of either Asia or in India? None or next to none. In the department of Natural History we also owe them comparatively few obligations for except in the Botanical branch of it what information have they accumulated or dispensed? Has the Geology of the earth or the Mineralogy of India been at all illustrated or examined by them? No — Have any of the branches of Zoology been conspicuous among their labours? No — Have the *Materia Medica of the Hindoos* so intimately connected with a knowledge of the plants and minerals of the country been so thoroughly investigated by them as might have been expected? With the exception of a few laudable instances I answer No — Have we been put in possession of materials leading to any thing like a history of Medicine and Surgery among the Hindoo and Moosulman inhabitants of India either in ancient or modern times? I answer — and let our Medical Establishment blush for it — No — and yet I fear not contradiction when I assert that much valuable and useful information may be derived and I have no doubt

As I have presumed to lay so much stress upon the deleterious effects produced by the demise of the Founder and first President of the Society it may be naturally asked had no attempt been made to counteract the effects of the absence of his able and useful Discourses except the publication of the Lists of Desiderata already noticed? I answer to all appearances No It may also perhaps be said and at first sight apparently with justice and supposing even that the Asiatic or any other Society choose to be as inert and as sluggish as they please who pray beyond the precincts of their own hall, as the right to interfere or call in question either their inactivity or their apathy since the natural inference to be drawn is that the formation of a Society of any particular kind and any where is for its own sake use information or amusement Let this be the language of the thoughtless or the ignorant but let the friend of learning and the disciple of science bear in mind that those who range themselves under the banner of a public association in the cause of knowledge lay themselves thereby under a most solemn pledge to the whole literary world to deserve the name which they assume, and are liable not only to have their minutest actions brought before the bar of that formidable tribunal but to have them scrutinized and examined by every common passing observer They must either therefore be content to resign the proud title they have assumed chartered or unchartered or act up in every respect to the grand views and principles of their Institution

Having advanced thus far in the object of our enquiry let us endeavour to ascertain if possible what further can have been the cause of the late if not the present apparent want of warmth in the cause of Literature so conspicuous throughout the greater part of India and when and where it can have had its origin Here however we are lost in conjecture unless we take for granted what I have more than once heard asserted that in learning and literary feeling there is as much a prevailing fashion as in the cut of a collar or the dimensions of a train and that the generality of mankind are quite satisfied if they follow the mode of the *refuted* Sarras of the day Agreeably to this way of settling matters it would seem that Literature and Research having some years ago lost their charms with the latter the great body of the Anglo Indian

community of the time, according to the good old rule, considered themselves bound to follow the meritorious example; and that this feeling has ever since descended as an entailed inheritance to their successors. So much so, indeed, has this appeared to have been the case, that it was lately observed by a respectable fellow labourer in the cause of Science, that far from that expanded spirit existing generally over the community which is necessary to give life and effect to literary efforts, scientific discoveries or pursuits, instead of meeting with commendation, are viewed with jealousy, and marked with terms of discouragement. No proper incitement is given to their circulation. Scientific zeal is repressed as the arrogance of an intruder, upon the respect due to seniority and rank, and philosophic ardour, unaided and discouraged, is thus rendered a defenceless butt for the shafts of ridicule or the ebullitions of anger.

Admitting that this is even an exaggerated picture of the degraded state of literary feeling in India; shall we make no efforts to redeem our once high character from the deserved obloquy that must attach to our meriting any part of this severe imputation? Forbid it, Heaven. Let us rouse then at once from this deadly slumber, and if there is any truth in the humiliating surmise that the Asiatic Society set the first drowsy example, let them be the first to sound again the *trumpet of advance* towards the inviting but long neglected portals of the temple of Fame.

To accomplish this enviable object, the first thing to be done by our Society towards exciting the exertions of their scattered members, appear to before their Presidents and Vice-Presidents once more to adopt the examples of valuable anniversary (or if possible more frequent periodical) discourses, set them by their illustrious Founder, as well as by the heads of the Literary Societies of Europe, and it might not be without benefit, to circulate, in addition, printed copies of those discourses with Lists of Desiderata annexed, for the information of their far separated members in different parts of the country, but particularly in those quarters and to those persons from which and whom novel and valuable information is likely to be obtained. For this, need it be repeated, the field is ample, indeed, and it is, as yet, almost unbroken. Witness our now wide spreading influence and acquisitions towards Nepaul, along the whole line of its frontier, and the

many sources of information and Research thereby laid open to us Witness the vast extent of new ground in Central and Southern India explored both during the first and last Mahratta wars but from which we have as yet reaped little or no fruit Witness our great additional means and opportunities of acquiring information respecting the extensive but little known country and inhabitants of Gondwana from which we have as yet benefitted nothing Witness the now comparatively well explored but formerly little frequented regions of Berar of Khandeish of Malwa of Ajmeer, and even along the Bengal and Behar Frontier noted for various singular aboriginal tribes entirely distinct from the great mass of Hindoo population as well as for interesting peculiarities in climate soil productions and history but concerning all which we are as yet nearly in the dark Witness the now unshackled establishment of either our power or influence over the greater part if not the whole of the Deckan but regarding which we as yet know comparatively little Witness our now undisturbed sovereignty over the Island of Ceylon but regarding which general information seems still almost as deeply buried from the view as it was in the days of Knox Were I inclined to extend the circle what might we not expect from Afghanistan and Persia from Tartary and Bootan from the wood-clad hilly region on our eastern borders from Arracan and Pegue farther south and farther still but not too far removed for the eagle eye and giant grasp of the eager sons of scientific Research may be noticed the realms of China and the wide spreading range of the great Eastern Archipelago But I am content to confine my view for the present to the shores of India alone fully convinced that within even that contracted sphere enough will be found to engage the Researches of the learned and the curious for many a year to come

In taking the above sweeping survey of the dark side of the picture before us far be it from me to pass over many a great name to whom we have been of late years highly indebted Fortunately for the cause of Anglo Indian Literature though the lamp of periodical Research has sent forth but a feeble and interrupted light from the hall of the Asiatic Society we have not been altogether wanting in men of learning and science among our country men at large who have occasionally trod either the arduous paths of the traveller

of the geographer, or of the historian, and filled up some portion of the great blank before us. For we can yet with pride, pleasure, and gratitude, recollect, that Persia has found a Malcolm, (1) an Ouseley, (2) and a Kinnier, (3)—Afghanistan and the Punjaub an Elphinstone, (4)—Mekran and Sindh, a Pottinger, (5)—the Deccan, a Wilks, (6) a Waring, (7) a Buchanan, (8) and a Heyne (9)—Nepal, a Kirkpatrick and a Hamilton, (10)—Bengal a Stewart, (11)—and British India in general a Mill, (12). We have also to acknowledge our obligations to a Forbes, (13) a Franklin (14) a Ward, (15) a Moore, (16) a Broughton (17) and a Thorne (18). The learned in general, and the students of Indian Jurisprudence and Philology in particular, must yield their grateful thanks to a Harrington, (19) a Colebrooke, (20) a Wynch (21) a Wilson,

(1) Sir John Malcolm author of the History of Persia a Sketch of the Sikhs and a Sketch of the Political History of India

(2) Sir William Ouseley author of Travels in Persia

(3) Major McDonald Kinnier author of a Geographical Memoir of the Persian Empire and Travels in Asia Minor Armenia &c &c

(4) The Honorable M S Elphinstone author of an Account of the Embassy to Caubul

(5) Lieutenant Pottinger author of Travels in Baloochistan and Sindh

(6) Colonel M Wilks author of Historical Sketches of the South of India 3 volumes

(7) E Scott Waring Esq author of the History of the Mahrattas &c &c

(8) Doctor Francis Buchanan (now Hamilton) author of a Journey through Mysoor and Malabar 3 volumes and of a History of Nepal

(9) Doctor Benjamin Heyne author of Tracts Historical and Statistical relating to the South of India

(10) Lieutenant Colonel Kirkpatrick author of one Account of Nepal, and Doctor F Buchanan Hamilton (already noticed in Note 8) of another

(11) Charles Stewart Esq author of the History of Bengal

(12) James Mill Esq author of the new History of British India 3 volumes

(13) J Forbes Esq author of the Oriental Memoirs 3 volumes

(14) Lieutenant Colonel W Franklin author of a Disquisition concerning the Site of Palibothra &c &c &c

(15) The Revd W Ward author of the View of the History Literature and Religion of the Hindoos 3 volumes

(16) Major E Moor author of the Hindoo Pantheon &c

(17) Major Broughton author of Letters from a Mahratta Camp

(18) Major Thorne author of the Memoir of the First Mahratta &c &c

(19) J H Harrington Esq (conjointly with Sir E J Colebrooke) author of the Analysis of the Laws and Regulations for Bengal and of a Work on the Laws of Mussulmaun Inheritance

(20) H T Colebrooke Esq author of 2 Treatises on the Hindoo Inheritance a Sanskrit Grammar the Algebra of the Hindoos &c &c &c

(21) P M Wynch Esq Translator of a Treatise on the Hindoo Law of Inheritance

(22) and a Shakespear, (23) The mercantile and maritime portion of our countrymen owe the greatest obligation to the industry of a Horsburgh and a Milburn, (24) and we all must feel indebted in a some degree to a Hamilton (25) Besides which there are several other respectable late authors on Indian subjects whose names at present escape my memory

But it must be confessed that much very much yet remains to be done and that too in the most interesting branches of Research comprehending all the different departments of Eastern Literature Natural History, and Statistics in short 'whatever is produced by nature or performed by man'

Towards these objects it would appear to be in the power of Government to contribute much and it surely is the fount duty of the Patrons of the Asiatic Society to afford them the utmost encouragement and this too can be done without encroaching at all upon the mazes of political economy And yet how often do we hear of desirable and valuable scientific or other information furnished to Government from a variety of quarters unthinkingly and unrelentingly condemned to eternal oblivion or premature destruction by the voracious termites in the dark damp and cob web veiled shelves of the offices of Secretaries or other Heads of Departments Whatever may have been the mysterious policy of former times we are all proudly aware that the liberal and benignant band of our present enlightened

(22) H Wilson Esq author of an English and Sanskrit Dictionary, &c &c &c

(23) John Shakespear Esq author of the new Hindoostanee Dictionary and Hindoostanee Grammar &c &c &c

(24) F S Horsburgh Esq author of the East India Directory and John Milburn Esq author of Oriental Commerce 2 volumes

(25) W Hamilton Esq author of the East India Gazetteer

* It would be unpardonable to pass over altogether without notice the present flourishing Literary Society of Madras established on the 19th of March 1818—another Institution which may be considered to have owed its origin in a great measure to the long lethargic state of the Parent Society of Calcutta. Thus, out of evil cometh good and we trust that the good will prove permanent by exciting a generous emulation in the cause of knowledge among the members of all the 3 Societies of the 3 Presidencies and among those of the Calcutta one in particular until it shall recover that leading and pre-eminent place which it ought naturally to hold in the general scale

Ruler has long dispersed the cloud that hung over the operations of our Indian Government and burst the iron fetters that shackled our Indian Press and left us no room to suppose that the most distant wish of hoarded concealment can center there but among the Heads of Departments there are some, into whose cold dispatch-cramped hands valuable papers often happen to fall who neither know see nor feel the noble satisfaction of being instrumental in the dissemination of knowledge by pointing out to the notice of their superiors at an unoccupied moment either the name and talents of the writer or the benefit that might arise to the public from the transfer of such papers to the Bureau of the Asiatic Society. This reflection may appear severe but it is also severely true.

Having thus conducted my Reader once more to the door of the Asiatic Society's Hall let us enter and take a survey of the interior of this stately structure.

As the Museum occupying the ground floor is not yet in a state of proper arrangement and its great hall is so dark and gloomy that it would at all events be impossible to examine satisfactorily such specimens as are disposed here and there in the badly planned ranges of glazed cases and shelves—as there is no descriptive Catalogue of the articles contained in them such as they are—and many of them being without label or number it is impossible to guess from whom or whence they have come—we must postpone any attempt at an examination of this branch of the Institution till some future opportunity and content ourselves at present with two observations 1st that while the Museum remains on its present footing the Society may continue to accumulate mineralogical specimens from the whole continent of India commencing with the Steppes of Tartary on the one hand and ending with the sands of the ocean on the other until the collections shall reach the ceiling of their hall and yet neither benefit themselves nor the Philosophical Geologists of Europe in the slightest degree thereby for without making some more convenient disposition of them in addition to a proper scientific or at least systematic arrangement and a descriptive account of them being published periodically in amid the antres vast and deserts wild where Nature placed their Researches they might almost as well have remained amid the antres vast and deserts wild where Nature placed them In regard to the preservation of specimens of animals

I shall attempt to say little the climate being so hostile to that branch of the Museum. What cannot be preserved bodily ought however to be submitted without delay to the hands of the Draftsman and the Naturalist and good drawings with scientific descriptions of the subject be placed among the archives of the establishment. Sadly that the different members of the Society having their own regular pursuits or business to attend to the desirable state aimed at can never be expected to be attained until a *professional* Naturalist upon a respectable fixed salary shall be appointed whose sole duty shall be the charge of the Museum and Library and who should be at least tolerably well grounded in all the departments of Natural History but particularly well versed in Mineralogy and Zoology in different branches of which the most interesting and valuable specimens are likely to be accumulated. Draftsmen of course will therefore be required to be placed under his orders. The Superintendent of the Botanical Garden will always it is hoped furnish a scientific Botanist. Among our Medical Staff we may or at least we ought to find no difficulty in being furnished with an expert Chemist. And it may be added though foreign to the Museum that until a public Astronomer shall be appointed surely there must be some one to be found between our Surveyor General's and Quarter Master General's Departments competent to undertake all incidental Astronomical Researches. Besides his duties as Superintendent of the Museum the Professional Naturalist should also be *ex-officio* an Assistant Secretary. Should the funds of the Society after paying the other current expenses of the establishment be such as to leave them unable to meet a disbursement sufficiently large to encourage a Naturalist of the required qualifications to embark for India (and out of a fund of about 15,000 rupees per annum it is perhaps not to be expected) it becomes then the duty and it is equally the interest of an enlightened Government like the present to lend its assistance and if invited to do so there can be little doubt of a favourable result.*

Let us now ascend to the hall of the Society's deliberations and consider a few of the probable means of restoring it to its pristine splendour.

* The natural way of doing so would appear to be constituting Professor of Natural Philosophy to the College.

The first requisite towards the accomplishment of this desirable object, is for the members who occasionally assemble there, to feel within them, in reality, and not faintly, but ardently, the spirit of the qualification which was the passport to their seat, a *real love of knowledge, and a true zeal for the promotion of it*; the 2d, that every member present at the Presidency shall make it a point of duty to attend and assist in the deliberations and other business of the meetings; and the 3d, that these meetings shall be held more frequently and at earlier hours †

The members being thus assembled, it becomes necessary to consider whether the best means have been adopted to produce all the benefits that might be derived from the meeting, and this brings us to the reconsideration of the institution of the Physical and Literary Committees. In the establishment of these bodies, the Society no doubt had in view the Physical and Literary *Classes* of those of Europe, the members of each of which consist of individuals enrolled in it from the first. But this does not appear to have been sufficiently defined in the Asiatic Society, and as far as we can judge by the effects (for with their recorded Archives I do not profess to be acquainted) the inference appears to be well grounded. If the object was to facilitate the literary labours of the Society by dividing their Business into 3 heads, of Physical, Literary, and General Meetings, that object does not appear to have been accomplished, for "*the meetings*" of the Society have dwindled down from *weekly* to *once in two months*. If the object was to give a chance of particular meetings being more select, or less constrained and formal. I cannot discover the good to be derived from either, if the Society in the first instance be properly constituted ‡. The consequence at all events has been that those meetings have gone into disuse. An equally unsuccessful attempt appears to have been made

† As an instance of the feeling of fashion stated to be existing in Literary matters, it may be noticed, that on occasions of the present President of the Society honoring a meeting with his presence we sometimes hear of crowded boards while at other times we learn of only a few straggling seats occupied at distant intervals of the known table.

‡ According to the Rules of the Royal Society of Edinburgh, every member is desired at his admission to intimate which of the two classes he wishes to be more particularly associated with, but he is at the same time entitled to attend the meetings of the other class and to take part in all its proceedings.

2 or 3 years ago to have *private* meetings of the members once a fortnight at which the general attention of those present was to be confined to the promotion of the studies and enquiries originally contemplated on the institution of the Society but some erroneous idea soon went abroad of these meetings being for the accommodation of all members wishing for free conversation on subjects tending to promote the interests of the Society and it was therefore considered necessary to intimate that all the freedom meant to take place at these meetings was that they were simply intended to be *less* formal than the regular meetings at which there had never been any restraint on the freedom of discussion

What then appears necessary to be done to drive the full benefits from the Institution? 1st That their meetings shall in turn be and be designated and advertised as well as notified to all members resident in Calcutta as either *Physical Literary or General Meetings* 2d That the two branches of the Institution after organizing the business of their respective departments shall submit the results at the next general meeting at which also the whole members ought to make it a point to attend 3d That the *General Committee of Papers* should be elected in equal numbers from Members of the Physical and Literary Classes Committees

4th That the subjects of essays observations or other papers next to come under consideration or perusal should be stated at the preceding meetings either by the writer in person if resident in Calcutta or by the Secretary in his name if in the interior

5th At the meeting subsequent to that on which such papers may have been read the question should be put from the chair before proceeding to new matter whether any member present has any observations to offer on the subjects or papers last before the Society

6th In addition to the circulation of the printed periodical discourses of the President and Vice Presidents already proposed it should be the watchful duty of every meeting strenuously to invite and direct the attention of such of their absent members as may be in situations of opportunity to the promotion and investigation of such objects as may be considered in the light of *Desiderata* but particularly on subjects connected with the Natural History Antiquities, existing state

and Statistics of the part of the country in which they may happen to be either fixed residents or casual travellers And to facilitate the collecting and forwarding of specimens to the Museum sets of instructions for the preparation and arranging of them for future reference could easily be drawn up and forwarded to the friends of this branch of the Institution by consulting and following which much might be done by men of common talents and observation and that without any great previous acquaintance with the branch of Natural History to which the animal or specimen belongs The same also might be done in regard to collections of pieces of Ancient Sculpture Inscriptions Coins and Manuscripts and to Copies Casts and facsimiles of them All that would be required where any considerable expense would be incurred is for the Society to be previously made acquainted with the merits or value of the thing by such a description of it as might enable them to judge how far it might be considered in the light of a valuable desideratum as to warrant the expense to be incurred in the purchase and transportation of it to the Society's Rooms in Calcutta and the result to be communicated through the Secretary

7th To encourage and facilitate the acquisition of Philosophical Knowledge from all quarters the Secretaries of the Physical and Literary Committees should be directed by their respective classes to open a correspondence with scientific individuals of whatever nation or country on subjects connected with their departments to be afterwards submitted to the General Meeting and those individuals to be designated Corresponding Members of the Society

Should the genial spirit of investigation and research be once more generally diffused among the members of the Society there will quickly be a very advantageous change in the features of their meetings compared with many that have been held of late years at which all that appeared to engage the attention was receiving a few additional articles for their already encumbered Museum and the reading or answering a few letters connected with donations towards their Library Under these discouraging circumstances is it to be wondered that even their President should appear to be luke

warm in their cause² In regard to the Library, I have only to observe that small as it is at present, I am not disposed to find fault with it Time and expense will bring it gradually to a state of maturity and in the mean time, we have a very respectable one in that of the College

8th As the prospect of the arrival ere long of a Royal Charter of Incorporation ought alone to rouse the Asiatic Society's continued efforts to merit that distinction they should endeavour by every means in their power to draw round their table all the various British talent in the East I should therefore be their pleasing duty to hold out *encouragement* to the contributors of information of every kind within the sphere of their Researches and this cannot be better attained than by instituting an honorary reward in the form of a *Gold Medal*, to be presented in form in the name of the Society to the author of the best *Essay on any particular branch of Research or for the first meritorious paper on any new subject of investigation*

9th To give full effect to the spirit of this rule I should finally propose that independent of the usual meetings of the Society a grand *annual* one should take place at which not only all the members of the Society present at the Presidency should attend but as many more of their friends as their hall could conveniently accommodate and that after the successful Candidates award shall have been announced in an occasional address by the President in which due encouragement shall also be held out for the exertion of future talent the evening shall conclude by the assembled friends of Literature adjourning to the *Supper Table*, there to cherish together at the social board the proud feelings of the day amid the feast of reason and the flow of soul combined with the grateful recollection of the dawn of their Association and the memory of its celebrated founder Is it necessary to add that I would propose this *Anniversary Meeting* to be held either on the *birth day of Sir William Jones or on the 15th of January the auspicious day on which was first hailed the Institution of the LITERARY SOCIETY of ASIA*

Thus Sir I at last brought to a close the thread of my promised desultory observations on the progress and present state of the Asiatic Society commenced under all the disadvan

tages of a conscious want of ability for to the undertaking and very little leisure and with no further plan of arrangement in the first instance than arose out of a little previous mortifying reflection on the present unpromising march of Scientific Pursuits and the intensity of something being done by *some* advocate however humble on its behalf—continued on the occasional spur of the moment under the same disadvantages added to an almost total seclusion from opportunities of either acquiring information on points requiring it or of collecting in society by means of the touchstone of varying opinion what have either been considered the defects or the merits of VICTOR's reasonings or observations—and now brought to a conclusion amid the same disadvantages added to the general one attending the situation of an anonymous writer resolved from first to last to be the depository of his own secret and therefore fearful of giving occasion or opportunity of withdrawing the necessary though innocent mask behind which he considered it politic to act

Under these unfavourable circumstances it will not be wondered at that the Reader should have often observed the progress of my remarks marked by a very unequal pace and their course sometimes diverted into channels beyond the limits originally in view and sometimes leading over ground that had been traversed before but for this I expect forgiveness at the hands of every liberal reasoner For the accidental errors and misconceptions that I may have also been occasionally led into in the moment of hasty arrangement and absence from the means of better information I likewise lay claim to their indulgence trusting with the Eastern Writer that wherever there shall be an omission or error they will cover it with the mantle of generosity and hold the pen of correction running over it and I am happy to acknowledge that I shall be thankful for either information on points left defective or for correction on those involved in error I consider it at the same time necessary to mention that there are many features in the constitution of the Asiatic Society that I have purposely left untouched either because they were considered foreign to my purpose or that they could be consulted at large in the Asiatic Transactions On one point alone I dare boldly stand my ground lack of talent I admit defective judgement I may evince prudence of information I may occasionally discover and want of success

may after all attend my humble efforts, but being proudly conscious, that, if during the course of my endeavours in a good cause, "I have nought extenuated," "I have also set down nought in malice" Should there nevertheless appear to some unoccasional undue asperity, I appeal to the friends of Literature to decide between us, content in the meantime to abide by the result, and to defy the tongue of calumny to call in question the purity of my motives Under the influence of these feelings, I shall here venture to bring this very (but necessarily) protracted communication to a close, and, trusting to the indulgence and support of at least a few among the staunch friends of Literature and Research, I willingly bid adieu to you and your readers, to return to the more inviting toilless path of silent obscurity from whence I first ventured to subscribe myself,

A humble gleaner in the field of Science, and

Your very obedient Servant,

VIATOR

April 26, 1820

ADVERTISEMENTS

Monday, May 8, 1820

ASIATIC DEPARTMENT OF THE CALCUTTA JOURNAL.

No IV for the Month of April 1820, is ready for delivery
(PRICE FIVE RUPEES)

Page 2

In compliance with the repeated solicitations of those who are desirous of sending the Asiatic portion of the Journal to England—unincumbered with the European matter, which it would be unnecessary to send back to that country,—these two portions are now separated from each other, and the Asiatic sheets which include the General News of India—Correspondence—Original Communications in prose and verse—Government Orders—Domestic Occurrences—Shipping and Commer

cial Notices, &c. are bound up in Monthly Numbers, including also all the Engravings which relate to subjects treated of therein, and the Indexes of the Regular Volumes

The difficulty and risk of sending these to Friends in England in single Numbers having been mentioned as an inconvenience, measures have been taken to obviate this; and the Numbers will in future be sent on the 3rd of each Month, to Subscribers ordering them in Calcutta—who may write on the outer cover, the address of the persons to whom they wish them to be forwarded in England, and if returned to the Office before the 10th of the Month, they will be dispatched with the regular Monthly parcels sent from hence to Mr. Richardson, Bookseller, Cornhill, London, who will deliver them free of any additional expence to the respective addresses written on them

Gentlemen in the interior of India, whether under the Presidencies of Bengal, Madras, or Bombay, who are desirous of embracing this opportunity of sending to their Friends at home, a complete and unbroken series of Asiatic intelligence, — may have these Numbers of the Asiatic Department of the Calcutta Journal, forwarded by the same channel, free of expence, to the address of any one residing in London, by communicating their wishes to that effect

From the enlarged field which the Indian Press now embraces, by the liberal footing on which it has recently been placed, it is conceived, the old and retired Indians, as well as Friends and Relatives of Persons resident in this Country, would be glad to possess so easily accessible a record of the passing events which agitate the community, and excite the liveliest interests here,—and it is entirely with this view, of spreading widely, the strong and convincing proofs of British India approaching every hour more nearly to the country of our birth, in the one and constitution of its society, that this task has been undertaken

May 9 1820

TRIAL BY JURY

To the Editor of the Calcutta Journal

SIR

I observe in your Journal of the 10th instant that the System of Jury Trial has been introduced into Ceylon ten years ago and that it is extremely popular with the natives. The last circumstance is partly ascribed to the skill with which it was introduced so as to be adapted even to their prejudices.

On this interesting subject which was new to every one at this little station we shall be glad if any of your correspondents in Calcutta can give us full and distinct information. By whom was this System of Jury Trial introduced? Who are competent to sit upon it? Are Native Christians only summoned? What is meant by the term adaptation to their prejudices? Are Grand Juries or only Petty Juries in use? Are they used in Civil or only in Criminal Trials? If they are used on Civil Trials and a suit occurs between a Native and an European how is the Jury formed? Probably some of your Calcutta Friends can refer to some printed Statement or Regulation that explains all these points.

I do not at all wonder at the people liking such a mode of administering justice. All over India a decision by a sort of Jury has been in use from time immemorial and a person who is frequently summoned by the popular voice to sit in a *Panchayet* (or *Council of Elders*) is looked up to with great respect by his acquaintances. I have had occasion to enquire into many of these decisions in this town where they are very frequent and I cannot help regretting that we are not at liberty in many cases to summon them to our assistance and to refer points of complex and cross native evidence to the decision of their verdict.

Such is the difficulty to a European of estimating the value of native evidence (as older and wiser men than me have fully acknowledged) that I am not ashamed to own that I should

have much more satisfaction in the verdict of a *Punchayet* in many cases of this sort than in my own careful and mature decision. Some of your readers may laugh at my comparing this *Indian Court* to an English *Jury*, but let them first enquire into the nature of the Saxon Compurgators from which that noble institution took its rise

E — *April 18. 1820*

A YOUNG REGISTER

May 9,

OBSTRUCTIONS ON THE ROADS

To the Editor of the Calcutta Journal

SIR,

Observing in your Journal of the 4th instant, a Letter signed "AN INHABITANT, complaining of the dangerous effects occasioned by the large heaps of bricks, which openly lie in the roads, I beg leave to remark that exclusive of this, there exists at present only a great many other obstructions similar to the one noticed by him but that there are different others in the Gullies or Lanes of this Presidency, some of which, hardly admit of any easy passage of almost every species of Vehicle, that has occasion to pass through the places in which they lie exposed. I think, that these obstructions should be considered and removed by order of the Superintendant of the Roads, whose duty it is to investigate into, and remedy all evils of this description

Calcutta, May 5, 1820

Yours,
LUCIAS

May 14 1820

SANSKRIT LITERATURE

To the Editor of the Calcutta Journal

SIR

I have to express my obligation to your Correspondence VIATOR, in common with every friend to learning for the luminous though concise detail which he has given of the Transactions of the *Asiatic Society*, in the several Sunday Numbers of your Journal and more particularly for having directed the attention of the Society to those subjects which yet remain on the list of desiderata His concluding hints and observations I also cordially approve as eminently calculated to rouse the torpid energies of the members and to infuse in other minds zeal for the like pursuits.

Connected with this subject I beg to suggest the importance of promoting the study of the *Sanskrit Language*, or the most obvious method of establishing a more general devotedness to Oriental Literature and Research I will not at present occupy your pages by an enumeration of the advantage I predict from a general attention to Sanskrit Learning or the causes which have hitherto opposed it Having thrown out the hint for the more mature consideration of VIATOR and others I would merely propose that the Asiatic Society encourage the plan by granting the use of a room in their house at stated periods to all who wish to acquire a knowledge of the Sanskrit together with admission to their Library and Museum A small Subscription should be paid by each student—the amount of which after defraying the necessary expences, to be devoted to the purchase of Oriental Works for their own use or in aid of the Society's Library

Calcutta May 8 1820

JOHANNES

NOTE — We cannot do better than follow up this hint of our Correspondent by a Paper from *The Friend of India* written as if expressly to be inserted here where from an idea of its excellence as well as its being highly appropriate to the present occasion we are happy to see it and trust it may not have been written in vain

SUNGSKRITA LANGUAGE

On the importance of Sungskrita to the future Improvement of India

In every plan formed with the view of bestowing on the natives of Hindoostan the blessings of education there seems a necessity that it should embrace two distinct objects First a provision for infusing into the great mass of the people a general idea of the leading truths in knowledge and science In Europe where the work of education has made such progress much beyond this is not contemplated by the Societies which have undertaken to educate the lower classes and more than this for the bulk of the people in India is under existing circumstances altogether impracticable Secondly a provision for imparting to a select number a superior education that by recurring to the fountains of science they may render their acquaintance with whatever subject they study both extensive and profound In India as in all other countries where civilization has made any progress society is divided into two great classes those who acquire a subsistence by the labor of their hands and those who obtain it by the exercise of their minds The first class is the most numerous it enjoys the smallest portion of leisure and from the nature of its occupations the greater part of its ideas must necessarily be low and confined Yet even in this class circumscribed as the range of its thoughts may appear there are individuals and these not a few whose minds burst through the narrow circle which surrounds them and rise to higher contemplations Where is the individual in India who has not formed to himself some idea of the shape of the globe which he inhabits and who does not at some period or other in the course of his thoughts determine that the earth stands still while the sun and all the stars revolve round it ? Place men in the lowest and most degraded situations rank them in the estimate of their labor even among the brute creation and there will still be moments when the soul rising above the manual occupation will by the nature of its thoughts attest its superiority over the animals with whom the tyranny of his fellow-creatures may have associated the man The ethereal spark may be smothered for a season but it can never be extinguished—As men will exercise their intellectual faculties on the objects around them our withholding from them a

certain degree of education will not quench this spirit of enquiry, but simply leave them under the dominion of error. For individuals of this class it is important that the ideas they will necessarily form be consonant with truth and that they receive all those advantages for a right estimate of things, which the nature of their situation permits.

The other class of society though numerously subdivided retains essentially through all its ranks the same leading features. It depends for its subsistence on the exercise of intellect. Though many in this class should enjoy little leisure the nature of their previous studies and of their actual employments demands the exertion of their mental faculties. It is to men of this stamp that a superior education would be so highly advantageous and from them should a selection be made of those who may dive into the depths of science. It is this class of men who now govern the faith of Hindoosthan and who dictate the dogmas which form the geographical and astronomical and indeed every other creed of the Hindoos. To a select number among these let there be given every advantage for the highest attainments. Let them grasp whatever is noble profound and sublime in our science and literature that they may become the great luminaries of the eastern hemisphere. Whoever may form the *primum mobile* in the great work of Indian civilization it is this class of men on whom the drudgery and labor will devolve. The nature of their situation cannot fail to give them influence then let that influence be directed to the promotion of sound knowledge. All weak minds depend through a regular and undisturbed gradation on those which are stronger and even the most favourable estimate will not give India more than one strong and vigorous mind out of a thousand. It is therefore these men who do in fact regulate the opinion of the country and as this high destiny does not descend by hereditary succession but is the palm and reward of superior merit and attainments let those who may hereafter claim it be furnished with every advantage for turning this their influence to the advancement of true science. It remains however to be enquired and it is the object of the present essay to enquire whether to men of this description a knowledge of Sungskrita should be given in conjunction with a full acquaintance with European knowledge and science.

We frankly acknowledge that to us a knowledge of the

Sanskrita does appear almost an indispensable qualification for native students who may hereafter be placed in elevated situations. The arguments which present themselves in its favor are numerous and we will state a few of them as briefly as possible and afterward meet the objections which have been produced against it.

1. Sanskrita has been for ages the learned language of the east and the veneration in which it is held is unprecedented in any other country. When our ancestors were wandering among their vast and trackless deserts long before the first ray of civilization had begun to dawn on the nations of Europe the ancient sages and philosophers of India had already written and taught in this language and the lapse of time which impairs all human institutions has not diminished in any degree the consideration with which it was then regarded. For nearly three thousand years the inhabitants of Hindoostan have been accustomed to receive instruction in it and to consider it as the great deposit of all those opinions which they hold sacred. To such a degree is this regard for Sanskrita carried even at the present day that the learned among the Hindoos regard a native who is unacquainted with it as beneath contempt and we can remember the time when it was considered disgraceful for one who had studied it to compose any work in the vernacular dialects of the country. We are happy to see this neglect for the popular dialects of India gradually wearing away and we cannot but consider its disappearance as one of the brightest omens of future improvement. This compliance with the growing taste of the people has not however diminished in any degree the universal attachment to Sanskrita nor has the contempt for any one of *their own countrymen* who is unacquainted with it at all subsided. This feeling pervades even the lowest class of Hindoos and in many of the discussions which the dissemination of new ideas has elicited a learned brahmin has found little difficulty in weakening in the eyes of the people the force of the clearest truths by placing them at issue with his own dogmas pronounced in this venerated tongue. The unlettered Hindoo feels an involuntary impulse of respect at the very sounds which compose it and considering himself in the presence of a superior being is prepared to receive his opinions with implicit confidence.

Whatever degree of respect may from other considerations be attached to Europeans the Hindoo should feel great reluctance to change any part of his creed at the instance of one of his own countrymen who wanted this indispensable qualification. When therefore men imbued with European science and ideas go forth to instruct their own countrymen would it be wise to deny them that which will add so much to their weight and as they will have to combat the errors of men of high endowments should they not be placed exactly on a par with their antagonists. Ought we to neglect to furnish them with a single qualification that can add validity to their doctrines? How can we call ourselves the friends of truth if we fail to give it the same common chance of reception with the dogmas of error? However extensive and profound may be their attainments in other respects without a knowledge of Sungskrita the supporters of truth will find it difficult to maintain their ground against their adversaries and they will feel themselves in a great measure neglected by the bulk of the people. The object is to enlighten the country and to enlighten it in the most speedy and effectual manner and whatever will conduce to the attainment of this end no wise man will neglect. By sending forth the doctrines of true science under the protection of this venerable tongue we shall meet its adversaries on their own ground and by attaching to the soundest truths that consideration which is now felt exclusively for the ancient dogmas of error we shall accelerate the improvement of India full half a century. Even allowing that this will be a concession to the weakness and prejudices of the people this is certainly no argument against it. Do not all the Societies which are now formed with the view of promoting the welfare of India strive to adopt their plans to the circumstances of the country and yield as far as possible to the prevailing taste that they may have the greater currency to the ideas they wish to inculcate. But there are other advantages connected with the knowledge of Sungskrita

2 A close application to it tends greatly to strengthen the intellect of youth. It is one of the most difficult languages on earth and the intricacy of its grammar is such as to require a considerable exercise of memory and still more of mind. What then can be a more suitable preparation for a youth who will have hereafter to combat the difficulties of true science? It will inure his mind to close and arduous application and by fami-

harizing him with difficulties pave the way for the highest exercise of his intellectual faculties Under these circumstances should the student devoted the first three or four years to the study of this difficult language it will not be time lost to him—he will thereby have unlocked for himself the treasures which it contains and have acquired habits of industry of which he may reap the benefit to the end of life

3 A knowledge of Sungskrita imparts to the student principles of refined taste in composition On this point the opinion of the natives themselves is as strong as it is reasonable that no native can write Bengalee or any other Indian dialect elegantly without a knowledge of Sungskrita There are but few in England who can compose in their native tongue with purity and elegance who have not studied the languages of classic antiquity and yet our language is rich beyond all comparison in every species of literary endowment The mighty genius of our countrymen has been employed for the last two hundred years in moulding and enriching our language and in fitting it to express the highest refinement of idea on every variety of subject If with all these advantages we are still glad to draw fresh supplies from the matchless authors of Greece and Rome with how much greater propriety ought the native student to resort to the Sungskrita for that purity elegance and strength which are so necessary to the formation of a good style Where in the Bengalee the Hindoostanee or in any of the other dialects of India shall we find a Locke an Addison a Burke or a Johnson? Ten thousand couplets of doggerel rhyme and perhaps three thousand of tolerable poetry constitute the whole circle of Bengalee Literature Is it from this meagre fountain that the true principles of chaste and classical writing can be drawn? Is it from a careful perusal of these rhymers that the student is to form his style and correct his judgment? Or shall we send him to a foreign language for the complexion of his composition and give him as a model the principles of the English or the French tongue the genius of which is so totally at variance with that of eastern philology Or shall we give him the Greek as a model of pure and elegant writing Then why not give him at once his own learned language which approaches the Greek in the nature of its formation as nearly as two original languages can possibly do The Sungskrita has surely a prior claim it is the great parent of all the Indian languages and it is owing to the prevalence of Sung

skrita alone that amidst the successive irruptions of invaders and the introduction of those foreign dialects they brought with them the least spark of taste and elegance has been kept alive in the east. The popular dialects have suffered in this confusion of tongues and have all in some measure been debased but the palladium of Sungskrita literature has been preserved unsullied from the touch of foreign invasion. It stands on a firm basis like the lofty mountains of the north. Every other monument of Hindoo glory has perished the language alone remains and amidst the wreck of every thing of which Hindoos could formerly boast it has collected and preserved within its own bosom as in an ark the precious remains of good taste and classic elegance for the benefit of the latest ages. All the efforts of Hindoo genius are embodied in it and it has received all the refinement which men of superior intellect could impart to a language during twenty centuries. Possessing as it does all these advantages how natural is the conclusion that it is to this rich fountain the native student should resort for all the principles of chaste perspicuous and elegant composition.

We are not to suppose that the Bengalee language or in fact any of the dialects of India have yet received that polish of which they are susceptible. How can a language be called perfect which has not a dozen prose works in it? The writings of the present generation in Bengalee are not those which posterity a hundred years hence will admire should the natives follow up the present exertions with the same spirit in which they have commenced them. It is somewhat amusing and may perhaps be instructive to contemplate the fate to which our works will be destined a century or two hence should they survive the ravages of time to anticipate the sensations with which the future scholar will peruse them as the relics of a former age and the attention with which the future pundit will point out to his student the quaint and obscure forms of speech they contain. The dialects of India are capable of a degree of improvement of which we the forerunners can have no conception. But how shall the Hindoo scholar improve his native dialect without some model before him? and where will he find a model better adapted to the genius and exigencies of these dialects more polished and more nervous than the Sungskrita to the cultivation of which the greatest men in India have devoted from time immemorial the best fruits of their genius? If then we adopt this plan and give to those on whom will devolve

the task of improving the dialects of India the best models within their reach, if we enable them to infuse into their own compositions the rich elegance of the Sungskrita,—we may hope that after the lapse of a few years, the languages of India will assume a new form and combine all the refinement of a learned language with the vigorous flow of a popular dialect.

4 There is another consideration which ought not to be overlooked in estimating the value of the Sungskrita language. It is understood by the learned from the mountains of Crishnere to Cape Comorin, and from the Indus to the every borders of China. This immense tract of country, equal in extent and population to the whole of Europe, is furnished with colleges in which this language is exclusively cultivated. Through every variations of climate, and speech, and religious creed, this parent of eastern philology maintains its pre-eminence. If we take a right view of things we shall find this general prevalence of one learned language of the highest importance to future exertions since works written in it will immediately obtain a wide circulation throughout India. Those who apply to the cultivation of European science, will compose works connected with their various pursuits and if we give them a knowledge of Sungskrita, these works will in many instances be written in that language and thus obtain a degree of celebrity and influence which would be denied them if written in any popular dialect. Will any thing be gained for the real interests of science and the promotion of true knowledge by denying them this opportunity of giving to their productions so extensive a circulation? At present these various colleges which annually send forth into the country the men who direct the philosophical as well as religious creed of the natives, have no communication with each other. No spirit of enquiry is excited among them and they make little or no improvement. But why should not such communication be established throughout India as exists in Europe though the common language Latin has fallen into disuse? The discoveries which are made in London and Paris are immediately proclaimed throughout Europe and the interests of science are hereby promoted. If such a communication of ideas could be established between the various learned bodies in India and it is certainly within the compass of possibility, the highest good would result from it. Under existing circumstances however it can only be established through the medium of Sungskrita.

A long period of time must elapse before the inhabitants of Siam Cashmere and Trivancore will render themselves familiar with the Bengalee or with any other provincial dialect simply for the purpose of reading books therein. If we wait the arrival of that period we may possibly wait for ever and while we are vainly expecting that *some future conjunction* of circumstances will bring it about the present generation with all its plans and energies and capacities will pass away and a new age spring up to behold the folly of our hopes and to lament that so much precious time and so many valuable opportunities for doing good were lost under this delusion. And if there be so little hope that any single dialect of India of the *forty* which pervade its continent will be able to accomplish this desirable object there is still less hope that any European language will form this common medium of communication. But the means are in our hands. Give the students of European sciences a knowledge of Sungskrita and the work will though slowly yet finally be completed. The *new productions in the Sungskrita* which every revolving year will multiply may obtain a wide circulation the learned through India will read and we hope gradually approve of them and thus while some are busied in improving the popular dialects and making the vehicle of useful ideas for the great body of the people others may be engaged in cleansing and purifying the great fountains of error which have for so many centuries sent forth a polluted stream and like the Ganges in its annual inundation have constantly left some new deposit of superstition and falsehood. And who shall say that the combination of these efforts will not bring in some measure the civilization of India within the limit even of our *anticipations?*

It is on these grounds that in the formation of any permanent plan for the extension of knowledge and science in India it appears to us of the first importance that the study of this ancient language should hold a pre-eminent rank.

INDIAN AGRICULTURE

Prospectus of an Agricultural and Horticultural Society in India

The advantages arising from a number of persons uniting themselves as a Society for the purpose of carrying forward an undertaking are now so generally acknowledged that to detail them appears almost superfluous. Not only must the experience and knowledge of an insulated individual be far less than that of a body of men but his means for making experiments and conducting necessary operations must be proportionately more circumscribed. A body of men engaged in the same pursuit form a joint stock of their information and experience and thereby put every individual in possession of the sum total acquired by them all. Even the mistakes and miscarriages of its members when recorded prove a source of advantage to the body while the labours of every one communicate new energy to his associates and thus produce exertions which would never have been made had they continued in their individual capacity instead of uniting as a body. Men of enlarged minds have been long convinced of the great advantages to be derived from Societies of scientific men and have occasionally recommended them yet scarcely a Society was formed before the commencement of the last century and no one before the year 1640. Since the commencement of the last century however their advantages have been more and more developed so that there is now scarcely an object relating either to religion to science or to the promotion of arts and manufactures which is not carried forward by a Society formed for that express purpose.

Among other objects Agriculture has for some years been greatly promoted by Societies formed with that view in England and other countries. The benefits which have already arisen from them are almost incalculable and the prospects opened by their present labours are of the most encouraging nature. The capabilities of the soil to enrich a nation to an almost indefinite extent have been clearly demonstrated by their reports and the present value of landed property in England compared with its former value must convince any reasonable person

that among those objects for the promotion of which associations can be formed there are few more important than the agriculture of a country

The practical part of agriculture in all countries is conducted by men whose habits and circumstances as well as their circumscribed means dispose them to pursue the same routine of operations whether right or wrong to which their predecessors were accustomed. They must necessarily be to a great degree ignorant of the methods practised in distant provinces and on soils differing from those on which they reside and are therefore found to be strongly prejudiced against every innovation whatever advantages it may promise. An Agricultural Society by collecting information relative to the actual practice in different countries or in different provinces of the same country could not fail of discovering many errors in the management of land and stock which it would endeavour to correct while on the other hand modes of cultivation practised in particular districts would be recognised as superior and worthy of adoption elsewhere the nature of different soils and the advantages or disadvantages of particular crops as well as of particular modes of management would be better understood the nature and value of stock and the most obvious means of improving it be gradually developed and in short innumerable improvements in every department would thereby be gradually introduced

An Agricultural Society in India therefore which it is the object of this Prospectus to recommend could not fail of producing the most beneficial results both as it respects the Peasantry the Land holders the Europeans who engage in its promotion and the Country at large. It would tend to enlarge the ideas of the Peasantry to dissipate their prejudices to call forth their latent energies to encourage their industry and to promote their respectability and usefulness in society. It will be scarcely denied that the Peasantry of India are in a condition much below that in which the great body of English Farmers were previously to the forming of Agricultural Societies there and yet these farmers have in many instances learned the art of raising upon the same land more than four times the produce they formerly raised and to maintain themselves and their families in a much more reputable manner than they formerly did notwithstanding the value of the land and consequently its

rent, have been quadrupled. The Land holders would soon feel the benefits arising from the labours of an Agricultural Society in the increasing value of their estates, the greater comfort and happiness of their tenants, and the gradual cessation of those mean arts too frequently practised, in order to evade the payment of their rents. And every European who engages in promoting the interests of his fellow-creatures in India, must feel a copious return of pleasure when he witnesses the success of his endeavours. indeed there are few who would not realize a continual source of enjoyment in viewing the improvement of this country, the increasing respectability and happiness of its inhabitants and the advancement of pursuits which are in every country the most friendly to human happiness.

By associating Native Gentlemen of landed estates with Europeans who have studied this subject, and have made observations upon the practice of Agriculture in different countries, we should gradually impart to them more correct ideas of the value of landed property, of the possibility of improving it, and of the best methods of accomplishing so desirable an end and should at the same time convince them of the importance of studying the true interest of their tenantry and introducing improvements on their estates. The draining of marshes the cultivation of large tracts of country now not only useless but the resort of savage beasts and the source of severe diseases—the improvement of stock—the creation of a large quantity of the necessaries and conveniences of life and of raw materials for manufactures—the gradual conquest of that indolence which in Asiatics is almost become a second nature—and the introduction of habits of cleanliness and a neat arrangement of domestic conveniences in the place of squalid wretchedness, neglect and confusion in a word of industry and virtue in the room of idleness and vice might all by an association of this nature in time become obviously important even to the natives themselves. These are some of the benefits upon which we may reasonably calculate as the consequences of an Agricultural Society in India, and every lover of mankind will undoubtedly acknowledge them to be such methods of doing good to his fellow-creatures as are worthy of his closest attention.

Were an Agricultural Society formed in India its first endeavours would be directed to the obtaining of information, upon the almost innumerable subjects which present them

selves it would thereby gradually accumulate a stock of knowledge upon every subject connected with those enquiries, which when embodied would comprize the total of the present ideas, the experiments, the general practice, and the proposed plans of a great number of individuals, combined indeed with a history of errors mistakes, and failures, which however, though injurious to the individuals who make them, would be of the utmost advantage to society.

Agriculture being of the first importance to all countries, the methods employed to raise crops, and conduct the other parts of rural economy must so vary with soil, climate and other local circumstances, as to make it impossible for any individual to be practically acquainted with them all. Too much praise can scarcely be given to the local establishments whether public or private. They are of the greatest value in ascertaining the capability of particular districts to produce certain crops and in making important trials of particular modes of culture, but it would be impossible to form establishments of this nature sufficiently extensive to admit those numerous experiments which must be applied to even a few of those diversified circumstances connected with the agriculture of a large empire, which comprizes every variety of situation and climate. For though Divine Providence has so ordered it that most of the culmiferous plants which are of the first importance as articles of food are able to bear almost equally the severe winters of the north and the burning heat of the torrid zone yet the mode of cultivation must be greatly varied to insure success in these different climates. It is also obvious that many plants which furnish useful and valuable crops in one climate, cannot be cultivated in another except as articles of curiosity, hence that variety of plants and trees capable of being cultivated in different parts of India, and of forming rich fields luxuriant gardens and orchards, and valuable forests of timber, of clothing the highest mountains and the deepest vallies and overspreading the most extensive plains though composed of every variety of soil renders necessary some plan which may stimulate and direct agricultural operations far more extensive than those which any local establishment can possibly embrace. By collecting the result of actual experiments and established practice in all situations the members of an Agricultural Society would so embody and employ their accumulated information, as to make it contribute materially to the general good.

An Agricultural Society, among other things naturally presenting themselves *would pay close attention to the Improvement of Land*, by encouraging a superior mode of cultivation by ascertaining the best kinds of manure and the best method of applying them by encouraging neat workmanship by draining embankment and proper rotation of crops and a prudent management of stock and by other methods which their united experience might suggest. It would be presumptuous to say that the mode of agriculture used in any country is brought to such perfection as to make all attempts to advance it unnecessary. There is nothing human which does not admit of improvement how much then must remain to be done in a country where the same system with scarcely a single variation has been persisted in for many centuries! Indeed we may safely aver that so far as regards improvement, almost every thing remains yet to be done.

It is only a few years since any tolerable information upon *the best method of properly cropping Land* and of the best rotations of crops in particular situations was obtained in Europe and it would be unfair therefore to suppose that any thing respecting it is known to the natives of India. In many parts of this country the same crop is invariably raised on the same ground year after year and if ever an alteration is made it depends more upon the kind of seed the farmer happens to have by him than upon the nature of the land or upon his wish to improve it. It is probably that the distinction between those crops which improve and those which deteriorate the soil is totally unknown in India and that a scientific rotation of crops is a subject to which all cultivators are strangers. The same may be said of manure the greatest part of which is generally consumed for fuel without any idea of its value to enrich the soil or of the quantity which ought to be used to produce the greatest effect.

Another object to be pursued by an Agricultural Society is *the introduction of new and useful Plants*. That there are great numbers of plants suited to the soil and climate of India beside these already cultivated no one will deny. The great and increasing demand made by the arts and manufactures upon the produce of the soil for particular productions is such as to require a variety of plants suited to every soil and calculated to furnish crops for all sorts of land and it only requires

the united efforts of public spirited men to bring these articles to notice and encourage their cultivation

The improvement of Implements of Husbandry has occupied the attention of some of the first mechanics in Europe in countries where previously to these improvements the meanest implement far surpassed the best which is to be found in India This would naturally be an additional object of the Society now proposed The Europe Plough and the Harrow the Scythe and the Sickle the Fork and the Rake with the Cart to carry the produce of the soil to the Farmer's yard and a great number of other desirable implements must it is true be introduced by slow degrees and their utility clearly proved so as to induce the indigent farmers of Hindoosthan to discern their usefulness and ultimately adopt them in practice But that they might thus be introduced there can remain little doubt

No attempt to improve Stock appears ever to have taken place in India but every thing has been left to nature there is however every reason to think that the breed of Horses Cows Sheep Goats Swine and of every other useful animal might be improved as effectually as it has been in other countries were proper means employed to accomplish the end The quantity of milk in cows might undoubtedly be increased the quality of wool might be improved a stronger and more useful race of cattle both for draught and burden might be gradually introduced and in short every thing might be expected from persevering attempts to improve those animals which come under the denomination of stock whether intended for Labour the Dairy or for Food This then would form a proper object to call forth the exertions of an Agricultural Society

But another object which it is exceedingly desirable to encourage is *the bringing of Waste Lands into a state of Cultivation* The quantity of land in India now lying uncultivated is so large as almost to exceed belief extensive tracts on the banks of the numerous rivers are annually overflowed and produce little except long and coarse grass scarcely eaten by cattle when young and tender and never attempted to be made into hay or to be turned to any useful account that very small part excepted which is employed in thatching the houses of the natives. During the rains these tracts are the haunt of wild buffaloes which in the night come up from them and

devour the crops of rice on the higher lands and in the cold season wild hogs tigers and other noxious animals unite with the buffaloes in occupying these pernicious wastes. The securing of these from inundation by embankments or by other methods is an object of prime importance as it respects the security and healthfulness of the country and the increase of good meadows or valuable arable land would add greatly to its prosperity. The same observations will apply to the vast tracts which are now wholly overrun with wood and which being entirely neglected and neither valuable as forest pasture nor arable land subtract from the salubrity of the country, and prove a nuisance to the surrounding districts by affording shelter to great numbers of noxious animals.

In a country like India where even in those parts which have been longest under the British dominion though ample security is given to the property of all the oppressions of land owners and petty officers are with difficulty restrained where the cultivators of the soil are considered as mean and beneath the notice of the higher parts of the community where indolence so pervades all ranks as to reduce the whole to an inert mass and where in all the districts not subject to Britain the whole population has been constantly exposed to such flagrant injustice and oppression that no one could reasonably promise himself security for a single night it is natural to suppose that Agriculture should be in many parts entirely neglected and in others partially followed and that under great disadvantages. Thus one of the finest countries in the world comprising almost every variety of climate and situation diversified by hills and valleys intersected in every part by streams, most of which navigable six months in the year and many of them through whole year afford every facility for carrying manure to the land and every part of the produce to market, is far as it respects its Agricultural interests in the most object and degraded state.

It is also known and lamented that the state of Horticulture in this country is almost as low as that of Agriculture so that except in the gardens of certain Europeans who at a great expence procure a few articles for the table there is nothing to be met with beside a few wild herbs or garden productions of the most inferior kind. All that is seen of orchards amounts to no more than clumps of mango trees crowded together without judgment and in which the quality of the

on by gentlemen who may engage in its formation The Funds requisite for carrying on its operations might easily be furnished by each members' subscribing Eight Rupees quarterly, and any Gentleman subscribing Four Hundred Rupees might be a member for life The business of the Society might be conducted by a President, two Vice Presidents and a Committee to be chosen annually Each member might pay on his admission a sum of not less than Gold Mohur It is peculiarly desirable that native Gentlemen should be eligible as members of the Society, because one of its chief objects will be the improvement of their estates and of the peasantry which reside thereon They should therefore not only be eligible as members but also as officers of the Society, in precisely the same manner as Europeans

It is from a sense of the importance of this subject to the future welfare of India that the writer of this Letter has thus taken the liberty to recommend it to the consideration of Gentlemen who reside in various parts of the country, without whose cordial co-operation nothing of this nature can ever be attempted and from any of whom he shall feel honoured by a letter on the subject And both in forming such a Society and in subsequently promoting its objects important to the happiness of the country as they regard them the Writer and his Colleagues will feel happy in doing all their other avocations will permit

Mission House Serampore
April 15th 1820

W CAREY

June 12 1820

MR. MILLS INDIA

To the Editor of the Calcutta Journal

SIR

I perceive by the Mirror that the opinion of Captain Kennedy, of the Bombay Literary Society, respecting the moral character of the Hindoos has led to some discussion in the

Calcutta Journals, which I have not seen but entertaining the same opinion as that Gentleman I have sent you a few desultory observations Not having Mr Mills Work on India in my possession I am unable to support my opinions by particular quotations from his book but I trust the subject may be taken up by some one more competent to do it justice

Orissa April 16 1820

ASIATICUS

REMARKS

MR MILL is a man of striking originality the leading characteristics of his mind are great depth and boldness of thought in combination with a store of erudition seldom met with amongst speculative reasoners to these are added a profound acquaintance with the abstract doctrines of political science thus armed he pursues his way with fearless intrepidity and perched upon the lofty pillar of modern philosophy he looks down with condescending superiority upon all the legislators of India from Menu to Lord Cornwallis But this eminent superiority as an abstract reasoner unfits him I think for writing History he judges of men and their actions, not as compared with other men in the same stage of society but as they correspond with a lofty standard of perfection the offspring of his imagination he has no sympathy with the passions or feelings of mankind hence instead of laying open to our gaze the spirit of the ages that are past or the secret motives of those whose counsels gave to society its tone and character his Work presents us with a series of critical judgments upon their actions which are vituperated because they fall short of his theory of perfectibility in short his History teaches us, not what men were but what they ought to be and its cardinal defect may be said to be an overweening tone of censure

What an instructive contrast Sir JOHN MALCOLM'S History of Persia presents to this That a admirable writer in judging the actions of men brings them before the bar of Asia not that of enlightened Europe He applies the manners and spirit

of the age in which they lived to their character and decided accordingly thus the atrocious cruelties of Shah Abbas and Nadir Shah are palliated in a considerable degree when he tells us that such is the deplorable anarchy to which that country has been exposed in the different contests for power of its chiefs that these merciless butcheries are regarded as salutary acts of rigour indispensably necessary to rest and tranquillity and that every Persian brought up to regard them as such would consider that monarch as wretchedly imbecile who did not act with the like energy

Mr MILL appears to have studied with enthusiasm the Works of Rousseau Turgot and Condorcé among the French and Godwin and Bentham amongst our countrymen and what lover of literature has not worshipped at these shrines? But he does not seem to have read them rightly the earnest enthusiasm of these writers in the cause of humanity their lively sympathy with the fortunes of mankind their lovely visions of a more perfect form of society than exists in this world must ever excite our unenvying admiration but we are not to deprecate mankind in Asia because they do not square their conduct according to the doctrines of those philosophers whose existence they are ignorant of

Mr MILL in his preface lays down the doctrine that a person who has never been in India is the better qualified for writing its history from his impartiality in balancing evidences &c He may be right in this it must be received with some qualification I think such men as Elphinstone Malcolm Ochterlony who have carried on the great game of politics in Asia are obviously unfit persons to write its history The intense personal interest they took in these events must incapacitate them from forming a sound judgement but the same reason does not apply to men of equal ability in more retired situations Had Leyden or Wilford undertaken the History of India they must have possessed advantages unquestionably superior to those of Mr MILL Their practical observation and experience of the living frame of society as it exists in Asia must have enabled them to balance the testimony of authors infinitely better whilst their profound acquaintance with the ancient languages rendered them altogether independent of the biassed interpretations of Missionaries upon which Mr MILL has principally depended in forming his estimate of the Hindoo character They would not have committed such

indeed it would seem rather strange, if Sir James Mackintosh in his History of England, should call upon the Bow street Magistrates, as prime historical evidences in determining the national character, I do not think the critics would allow them to be brought into court

There are some eminent authorities, who have borne favourable testimony to the Hindoo character, whom Mr Mills has scarcely deigned to notice, such as Hamilton, Wilks, Malcolm, and that accomplished Soldier, General Charles Stewart, who has brought forward facts in his vindication of the Hindoos, which have not been refuted as yet, moreover that truly original writer, Sir Charles Braithwaite Boughton, has done ample justice to their character, but I have no command over those writers at present, therefore cannot quote them

That there is a great deal of vice in the Hindoo character, must be admitted, but it must principally be ascribed to the operation of their laws and government, which those who have stood forward to vilify the Natives, have scarcely taken the trouble to enquire into the operation of How could it be expected, that men who had trembled for ages under the hand of despotic power, whose mental aspirations were chilled and repressed under its influence, could stand forth to view, armed with all the virtues of freemen, with the native energy, the fearlessness and freedom of purpose of Englishmen? Human nature forbids it, the Hindoos have been reproached with craft, duplicity, barefaced falsehood, but alas! those were the vices of their situation with what other weapons could they elude the iron grasp of Mahomedan tyranny? stern necessity compelled them to use them, and this consideration above all, ought to have wrung a tear from the Historian, instead of bitter reprehension, but virtues they have, and those who have witnessed them ought not to be silent

Who is there that has served with the Bengal Soldiery that will not do justice to their character, to their courage and intrepidity in action to their devoted attachment to their leaders, and unshaken fidelity under temptation? but these are public virtues—Then view them in private life is there not honour, moral restraint decency of demeanour, and a polish and amenity of manner which you in vain look for amongst the European Soldiery? How delighted I have been in the times of

scarcely to see young unmarried men come forward to remit large sums to their houses. When asked what was their motive, they replied it was a sacred duty to cherish their parents in the hour of distress. the self denial and restraint that enabled them to do this, is their noblest triumph, all moral virtue is founded in the sacrifice of our selfish inclinations, and to the praise of this they are clearly entitled. Their virtues, however seem more the effect of habit than choice they do not follow the natural workings of the affections, but act according to the arbitrary dictates of a prescribed system. hence there is no warm glow of benevolence, none of the kindlier feelings of our nature are developed, indeed there is visible a want of heart in the whole people you in vain search for that warm heartedness, that earnest sympathy with others, which characterize even the lower order of Europeans. but these again are allied with such vices, such profligacy and immorality such contempt of the decencies of life, and shameless disregard of the lives of others, (witness the wanton murders committed by European Soldiers in this country) as almost leads one to prefer the more artificial character of the Hindoos to that of our countrymen. but this of course refers only to the lower orders.

To conclude both have their characteristic virtues and vices, only I think Mr. Mill has not done justice to the moral character of the Hindoos. in other respects I should think his work the most profound that has ever been published on British India.

ASIATICUS

May 2^d 1800

SALGOR ISLAND

(With an Engraving, containing a Map of the Island with all the recent improvements Plate VII)

To the Editor of the Calcutta Journal

SIR,

It may not be generally known to your readers that some years ago the island of Saugor was parcelled out by Government to a number of Natives, with a view to its being reduced to cultivation and held by them in perpetual Zemindaree

tenure that in consequence of no steps having been taken by them to clear it the Grant was cancelled and that the present Society for the cultivation of Saugor consisting of Europeans as well as Natives was formed This is a point the importance of which has not been sufficiently appreciated owing to the total inexperience of Europeans in the internal management of Estates in Bengal The result of the Saugor speculations (it is however to be hoped) will open their eyes in regard to the richness of the soil and the improved cultivation which it is capable of being laid under

Hitherto the lands reclaimed from the Sunderbunds have been cropped with Rice It is however now a well established fact that they are capable of producing the finest and longest staple Cotton and sanguine hopes are entertained that the higher spots will yield Coffee

Rice Tobacco Bourbon Cotton Chillies Brinjals Water Melons Ram Turaes and a great variety of other native vegetables have been grown on Saugor Proper the only station which was cleared last year Cocoonut trees are thriving on Gunga Saugor The recent period of the establishment of the other stations has not admitted of experiment being tried in regard to what the soil will produce The only difficulty experienced hitherto is in the supply of fresh water which excepting for Gunga Saugor and Saugor Proper has been procured from Hedgeriee Rapid advances have however been made in digging tanks at all the stations which will yield ample supplies as soon as the ensuing rains shall have set in

A colony of Mugs has also been procured who from being stout hardworking men and unshackled by prejudices in regard to food as also much more honest in their dealings than the lower class of Natives will be found better adapted to improve the cultivation than the Bengalees who are wedded to their old customs and implicitly follow the steps of their forefathers to a degree of blindness almost exceeding relief

The quality of land cleared at the different stations may be estimated in the aggregate at 9000 beeghas the square contents of the Island according to Lt Blane's survey 180000 beeghas thus 120th part is cleared The rapidity with which the clearance of this tract is advancing under the present system is a proof of the great advantage which this country might derive were Government to extend its sanction to the appro

riation of British enterprize and capital to the reclaiming the very extensive tracts (now only productive of firewood and insalubrity) which lie between the Hooghly and Bengal rivers

From Light House point, there is a communication by land to the temple of the banks of Pagoda Creek; and from Messrs. Palmer's Station immediately across Pagoda Creek, there is a road cut, which reaches to Channel Creek, immediately south of the mouth of the Chorkhalee.

Pagoda Creek and the Chorkhalee are navigable to their junction, for boats of four feet draft. From thence across to Saugor Roads, is only navigable at high water, and even then the passage has not more than 2 or 3 feet water at the western mouth. The northern branch, which leads up to Cox's Island, is navigable for the largest boats, but there is a bar of sand with only 2 feet water at ebb tide

The Urhace Banka is navigable throughout, from Channel Creek to the New Anchorage, for vessels of 10 feet draught. The Bhungwa Khale has 3 feet water at ebb tide, and is narrower than any of the before mentioned Creeks. The Navigable Creek leading to Tolly's Nulla, is the Do-agra leading to the great Sunderbunds and to Chittagong

Edmonsto o's Island, and the Creeks about the Saugor, abound in fish, turtle, and sea crabs; and the jungle swarms with deer. There are a few hogs, but it seems now to be pretty well established that the number of Tygers has been greatly exaggerated, for at some stations none have as yet been seen nor even the traces of any discovered

Calcutta, May 15, 1820

AGRICOLA

June 1, 1826

INTERIOR ADMINISTRATION OF INDIA

Une circonstance essentielle a la justice que Pon doit aux autres cest de la faire promptement et sans differir la faire attendu cest in justice

To the Editor of the Calcutta Journal

SIR,

In perusing the discussions in some of your late numbers, on the present Scarcity of Grain it occurred to me as a very extraordinary circumstance that in the whole course of year Editorial labours though you have made so many laudable attempts to improve the Regulations of the Army, and to remove abuses in the Municipal Institutions of Calcutta —You have not once touched on the Internal Administration of this mighty Empire

I should imagine that it would afford a wide field for intellectual speculation and that your Correspondents on the subject of the lamentable Scarcity of Grain in the Provinces of India—might by careful investigation discover other causes for this evil besides the Pitting System and other remedies more becoming a great and liberal Government than the coercive measures which they suggest

A long residence in the Interior of India has given the Writer of this Letter frequent opportunities of observing the inefficacy of the present Code of Regulations as far as they relate to the Agricultural Interests of the country and though the limits of a Letter will not admit of all being mentioned I shall here hint at one or two instances which are particularly worthy of consideration

I will commence with an evil which has long existed and been acknowledged by the Sudder Dewanny though no effectual measure has yet been adopted for its removal I mean the horrid destruction caused to the Grain crops by stray-cattle in all the Districts of India—for which no adequate remedy is

provided I have known immense tracts of land of the finest soil in the country in the vicinity of large villages actually lying waste from the sad conviction of the cultivator that he will never reap the crop produced by his labour. This I am convinced is one of the principal causes of the scarcity of grain and that it should exist you will allow is not surprising when you learn the system pursued by the Zillah Courts in cases of this nature.

The suffering party is enjoined to seize the trespassing cattle and to convey them to the nearest Tannah (perhaps a distance of 20 miles) and there a fine of four annas per head is levied by the Darogah on the owner of the cattle—a penalty so trifling in its amount that it cannot be supposed to have the slightest effect either in deterring the one party from future transgressions or in remunerating the other party for the injury already sustained even if he received this very insufficient penalty which however he does not—it being paid into the Public Treasury. Thus in point of fact the unfortunate cultivator has to walk to the Tannah and back again—without deriving any earthly advantage—not even so much as the hire of the coolies employed to drive the cattle.

That this order of things is contrary both to justice and common sense must appear evident to the most superficial observer and that it has been viewed in this light even by the Sudder Dewanny Adawlut is proved by the following Extract of a Letter addressed by that Court to the Provincial Courts some years ago.

The Court are of opinion that no fine can be levied by the Police Officers from the owners of stray cattle under the existing Regulations but that the owner of the crop has an undoubted right of impounding stray cattle when found trespassing on cultivated fields whether of indigo or any other kind of cultivation and that the expence incurred in feeding and attending the cattle whilst impounded should be defrayed by the owner besides making compensation for the damage (if any) previously to the cattle being returned from pound.

The next defect I shall notice relates to Disputes about Lands—a defect which exists either in the laws themselves or in their administration—but it is a notorious fact that in almost every part of every district in India enormous plains extending as far as the eye can reach and sometimes of an

excellent soil are suffered to remain in a state of nature and prevented from being brought into cultivation owing to some miserable alteration relative to the proprietars rights, and disputes of this nature have known to remain undivided for ten or fifteen years during which period of course the country is deprived of the grain which such an extent of land would have yielded

I am aware that in some cases a remedy has been provided by Regulation 19 of 1703 but if we consider the immensity of the duties of a Zilla Magistrate and the great extent of country under the jurisdiction of one man we ought not to wonder at such intricate cases occurring perhaps at a distance from the station remain long in a state of suspense but rather wonder that they are ever brought to a decision at all But with a view to the convenience and comfort of the country at large I would ask if it would not be advisable in all cases of disputed land to authorise its being attached forthwith by the Collector who on a decision being passed by the Court would make it over along with the collections to the person in whose favour the degree is given Such Amendment of the Regulation above alluded to would not only remove all impediments to the cultivation but would also be a great relief to the Police, in preventing those numerous and serious affrays which occur in all parts of India respecting boundaries of estates

Before I close this letter I will mention that as far as my own experience goes I am convinced the processes of the Zillah Courts are frequently obstructed by the disqualifications of Tannadars who are in most instances the dependant and sometimes the servants and *ryots* of the principal Zamindar residing within their jurisdiction Hardly ever knew an order passed by a magistrate against a wealthy Zemindar that was not evaded in some way or other The celebrated Codes and Pandects of Justinian furnish excellent materials for a Provincial Government and contain one Regulation in particular which is admirably adapted to this country and applies to the very circumstance I have just mentioned I believe it is actually in force in China --namely The exclusion of any person from the office of Police Officer or Tannadar in the district where he was born and the prohibition of such officer or his son from contracting marriage with a native or inhabitant or

from purchasing slaves lands or horses within the extent of his jurisdiction

I have not time to pursue this subject and hope that what I have said comes within the limits of the Indian Liberty of the Press

Yours &c

May 20 1820

A MORUSSULITE

June 11 1820

BENEVOLENT INSTITUTION

The last Report of the Benevolent Institution for the instruction of *Indigent CHRISTIAN Children* contains a very satisfactory account of the progress of this excellent Charity Under the patient and steady industry of the Committee of Managers one School for Boys now containing 168 and one for Girls now containing 94 have been established in Calcutta There are also Schools at Serampore Dacca and Chittagong In that at the last Station which has been lately established a number of grown up lads of 17 and 18 have at the earnest request been permitted as well as their juniors to attend and learn to read The following Extract describes an interesting class for whom instruction is now required the small but growing Native Protestant population The high characters of their Converts and the scrupulous manner in which it is weighed and uttered will occasion it to be received in Bengal with perfect confidence in its accuracy

In addition to these schools circumstances are now such as to call the attention of the Institution to Christian children of a somewhat different description In the course of nineteen years a Native population of Protestant Christians has gradually arisen in Bengal and is now spreading itself into Hinnoosthan Commencing with one individual baptized in the

river Ganges December 28th 1800 on a profession of faith in the Redeemer of Mankind who still continues and honor to the Christian name these Native Protestant Christians with their families and relatives who have also separated from the superstitions of their ancestors now include of nearly a Thousand Individuals in the province of Bengal alone This Native Christian population it will be wise to save from the most distant approach to that state in which the Institution found those children for whose benefit it was instituted

Relative to the character and general conduct of these Native Christians who have embraced Christianity from a personal conviction of its truth the Managers of the Institution feel it a duty they owe to the cause of religion to speak with precision which they are fully able to do as in the course of nearly twenty years they have witnessed their conduct under a great variety of circumstances they have beheld some of them suffering oppression from their countrymen their names being cast out as evil and their nearest connections with whom they had lived in the utmost harmony and comfort torn from them merely because they had embraced those ideas respecting the worship of God which their own conviction told them were most consonant with the will of their Maker —they have seen others of them calmly rejoicing in the Christian faith on a dying bed while surrounded by their old acquaintance in some cases urging them to return to their former idolatry and assuring them that by merely repeating an incantation in the name of their former idols they would immediately recover their health —and they have witnessed the great bulk of them patiently laboring with their own hands from day to day that they might provide things honest in the sight of men although some of them had previously lived in ease and reputation without working at all They therefore bear witness that although they have not that firmness and energy of mind which so adorn the British character in fidelity truth purity temperance and uprightness they exceed every class of natives with whom their connections in business have for so many years made the Managers acquainted however distinguished for wealth rank or learning Amidst all the weakness and infirmity with which their conduct has been in some instances marked they are almost the only natives in whom they have discovered a desire of abstaining from the practice of iniquity from a sense of the presence of the Deity

The knowledge they have acquired of the habits of these Native Christians in such a series of years enables the Managers of this Institution to judge respecting their real character and when they feel themselves called upon to plead for the interests of the Children which a body already so numerous must necessarily furnish they feel it their duty faithfully to communicate to the public the result of their observations. As already hinted they have no expectation that the Hindoo or Asiatic character will ever be fully changed. That energy of mind which has in every age characterized the European and from the day of Alexander to the present moment comprizing the largest portion of the period in which mankind have been civilized has given him the complete dominion of the world the purest system of Christianity will never impart to the Hindoo. It cannot be reasonably expected although the application of this energy to every praiseworthy object is justly ascribed to the superior influence of Christianity in Britain the formation of the character itself is to be sought in other causes physical as well as mental. These were not without their effect on the Greek and the Macedonian character they formed the Romans for universal conquest nor were they altogether absent in the character of the Scandinavian the Saxon and the ancient Briton nor wholly ineffective when superstition spread her most hateful influence over the British Isles. It is the happy union of these causes with the genial influence of literature and of religion in her purest form which has fixed the character of those to whose fostering care the God of providence has now committed the millions of India. Until the wants of the Asiatic shall be as numerous and as difficult to be supplied as those of the Northern European and the heat of the torrid zone be as bracing to the human frame as the snows of Britain this change will be expected in vain and where the sincerest belief in the soul transforming truths of Christianity pervades the mind the shades of defect in the human character will ever chiefly of Asiatic weakness.

In addition to this it ought to be considered that every Native Christian who withstands vice and exhibits in any degree the features of the Christian character must possess a stronger abhorrence of iniquity and a far greater degree of that fear of God which alone cleanses the heart than a European Christian equally exemplary in his conduct. Such have the happy effects of Christianity in Britain that a man is formed to almost every

pect This under the Divine influence they ascribe chiefly to their constant perusal of the Sacred Scriptures for the sake of which numbers of them have learned to read after they had made a profession of Christianity

It is for the sake of imparting to the children of these Natives Christians the ability to read the Sacred Scriptures and of training them up from their earliest years in an acquaintance with them that the Managers of this Institution wish to extend to them its benefits While they do not esteem it human or equitable to deny to other Native children the benefits of knowledge because the prejudices of their parents will not permit their being trained up in the knowledge of the Holy Scriptures particularly when these children are so desirous of obtaining instruction with those who are willing to study the Sacred Scriptures as is the case with the Native Christian population now rising up the opportunity should be fully improved It is the wish of the Managers therefore in addition to that knowledge of Arithmetic, Geography and History which they are attempting to communicate to other Native youth to bring these up in the study of the Scriptures as fully as is done with Christian youth in Britain that while they are rendered equal to their neighbours in that general knowledge which enlarges the mind and commands respect they may be made acquainted from their earliest years with the Sacred Volume which is able to make them wise unto salvation and grow up imbued with its doctrines and its pure precepts a blessing to their neighbours and an honor to the Christian name

From these Native Christian Schools of which they think the population already mentioned is now sufficient to furnish children for Five or Six it is their intention to select from time to time the most intelligent and able youths for the College recently established at Serampore that there they may become complete masters of their own classic tongue a knowledge of which attaches an estimation to its professor in the eyes of his countrymen conferred neither by rank nor by riches and which with that information relative to other subjects which this Institution is intended to impart may enable them to become an extensive blessing to their country

The Managers now intreat the Public in general to accept

their warmest thanks for the generous encouragement with which they have honored this Institution from the beginning; encouragement, which they doubt not has afforded that satisfaction to their own minds which they esteem a compensation for every expense incurred in supporting this Institution, and which will not be lessened by their reflecting, that now, nearly a Thousand youths bearing the Christian name, are through their liberality, rescued from that state of ignorance and vice which rendered them a burden to the community, and aroused to usefulness in life for which the way has been opened to them, and not a few of them evidently walking in the paths of piety and true religion. At present the funds of the Institution are, it is true, completely exhausted; but the Managers have never been in the habit of accumulating funds—and the public has with unfailing liberality ever met their wants. Nor do they contemplate any very heavy additional burden in the Native Christian Schools they are about to erect, or in that for Girls at Chittagong, at least it will be their endeavor to conduct them on as economical a scale as possible, that they may be as little expensive to the Christian Public as they can render them. As long, therefore, as there is reason to hope, that the Institution is beneficial to the community at large, (and longer the Managers themselves have no wish for its continuance) they feel assured that they shall not address the Public of India in vain."

By Order of the Committee of Managers,

J MARSHMAN. Secretary.

Serampore, April, 1820

this Establishment, while, therefore, a portion of the task remains to be accomplished, I hope to witness the exposure and public discussion of its defects, as the only radical (ominous word!) remedy for lasting and efficient improvement.

To attach such sentiments "THE MANY", might prejudice a very meritorious class, which has never justly incurred the odium of advocating discussion, I am therefore willing to subscribe myself,

Calcutta, June 9, 1820

Your obedient Servant,
ONE OF THE FEW

NATIVE JURIES

To the Editor of the Calcutta Journal

SIR,

I was glad to see the letter of "A YOUNG REGISTER" in your Journal, of the 9th May, and hope the example will be followed by other young Registers as well as old Judges. A free but temperate discussion of public questions is of infinite service to a State, as you well know, and it cannot therefore be too much encouraged.

Tho' I concur with your Correspondent in the general tenor of his reasoning, there are one or two points in which we materially differ. I consider, for instance, that a *Punchayet* bears no resemblance whatever to a Jury. A *Punchayet* is never employed in Criminal Suits, where Trial by Jury is of the most importance, and it frequently consists of only one person. It is in reality no Jury, but an arbitration, and, as such, a Zillah or City Court is empowered to refer it (with the consent of the parties) in all cases of money, or personal property, where the amount does not exceed 200 rupees, and in all complicated cases of disputed Debts contracts, &c. exceeding the above sum, the Court are authorized to recommend to the parties to refer such cases to a *Punchayet* of their own election. See Reg. xvi, 1793. On this point, therefore the YOUNG REGISTER has nothing to complain of.

With regard to *Trial by Jury*, if it be really true, that it has been successfully introduced in Ceylon, all that can be inferred from this circumstance is, that the natives of that Island rank higher in their moral character and attributes than the natives of this country, who are most assuredly not in a fit state to derive any benefit from so noble an Institution.

The same cause which renders it so "*difficult to estimate the value of Native Evidence*," would operate still more powerfully and perniciously on the *Verdicts of Native Juries*. I allude to the frequency of *perjury*, and the total absence of moral integrity in the Native character. In fact I do not believe that at any Station in the country it would be possible to find twelve honest and conscientious Natives to empanel on a jury.

Before improvements of this nature are thought of in this country we must endeavour to raise the Native character a little above its present standard by the eradication of vice and more especially the vice of perjury, and this can only be effected by *punishments* more severe and frequent than under the present system. Fear is the only instrument with which to work on minds so totally divested of religion morality and honor.

July 6 1820

POLITICAL SCIENCE

SEVEN PRINCIPLES OF POLITICAL SCIENCE, BY JOHN GALT

1 Every man is created to the same rights but is not endowed with the same power, some men being formed with more strength of body or of mind than others

2 Every man is by nature disposed to exercise his own will without reference to the consequences as they may affect others

3 To prevent this natural despotism from being injuriously exercised by the strong on the weak, governments have been contrived

4 The basis of all government is the natural institution of families in which parental affection is the counterpoise to the despotism of the father, who is necessarily the natural superior

5 This affection induces the father to limit the indulgence of his own inclinations and to adopt a general principles of action, which has for its object the welfare of his family

6 This welfare is related to the welfare of other families, by which a community is constituted wherein families occupy the places of individuals their respective interests being represented by the fathers

7 To preserve to communities a similarity of order, subordination and of the mutual interests inherent in families magistrates are chosen and these not being possessed of any natural counterpoise of affection to their inherent despotism laws have been invented to regulate the administration of their authority

8 Laws are the result of expedients to meet accidents of climate of territorial circumstances and of events arising from modifications of human actions, and they form the political constitutions of nations

SEVEN PRINCIPLES OF THE BRITISH CONSTITUTION

1 The British climate obliges the inhabitants to provide stores of the necessities of life for seasons of inclemency the circumstances of the kingdom in respect to its different parts, compels the chief magistrate to consult representatives from the different parts and in return to delegate his authority to local magistrates and events arising out of the conduct of individuals have rendered it necessary to anticipate the recurrence of such accidents

2 The British constitution recognizes as its fundamental principles the existence of property the necessity of representation and the utility of hereditary privilege

3 The welfare of all families being dependant on property political power under the British constitution is measured by that standard

4 The nobles as their titles indicate are supposed to represent certain portions of the land the members of the House of Commons are required to possess a certain special quantity of territorial property and the electors must in like manner be also qualified by a smaller description of freehold possession These constitute what may be called the landed interest

5 But the progress of industry and inventions having in towns, formed another species of property besides that dependant on the soil the elective franchise of citizenship has been devised to represent it hence the origin of freemen of boroughs and of burgesses in Parliament

6 So distinctly is the principle of property the vital principle of representation in the British constitution that anciently the king could not delegate his authority to local magistrates who were not in possession of a certain annual income arising from the soil. But the growth of great towns has rendered the institution of *supendary* magistrates expedient instead however of being paid by the Crown they should be supported by the local interests where they are appointed to act

7 The only personal privileges therefore recognized by the British constitution are those of inheritance and prerogative established to prevent the evil of ambitious competitors for power hence those who enjoy them are placed immediately around the throne

July 8 1820

UPPER PROVINCES

To the Editor of the Calcutta Journal

SIR

The very interesting and amusing letter from C T M of Bombay inserted in your Journal of the 5th brings to my recollection an adventure that happened to myself a short time ago so very similar in all its circumstances to the one he describes that I could almost give it you in his own terms

You must know in the first place that after a residence of some years in Calcutta where I had heard much of the magnificence and hospitality of the British Inhabitants of the Upper Provinces I at length resolved to make a trip to those favoured regions and early in the month of May I embarked at Chandpaul Ghaut on board of safe and comfortable Pinnacle. A strong easterly wind carried me on at a very expeditious rate and at the expiration of twenty days I had the satisfaction of bringing to at the ghaut of M—r a station which in point of situation and climate certainly yields to none in the country

It was in the afternoon of a delightful day that I left my boat and ascended one of the bastions of the Fort desirous of enjoying the charming view of the green hills on one side and the magnificent Ganges on the other which at that moment was as smooth as a mirror and covered with numerous boats under sail a more interesting and romantic prospect could not be imagined and the *picturesque* of the scenery was still further brightened by a group of venerable invalid Sergeants sitting in their *shirts* and *pyejamahs* on the edge of the bastion—I entered into conversation with one of them whose countenance bore the marks of shrewdness and intelligence and a dialogue ensued so similar to the one between the Cochin humourist and your Correspondent that the coincidence must appear surprising to your readers on this side of India

May I ask you Sir what provision has been made for the Civil and Criminal Administration of Justice at this station?

Some people think the best in the world. It is the least troublesome at any rate for there is no Justice at all this station.

But surely Sir the Government would never leave so populous a town altogether without constituted authorities?

Sir, the constituted authorities were required elsewhere & we have none left but the executioner.

On further enquiry I found this to be really the case the Magistrate had been sent into another district on deputation two or three months ago and there being no other Civilian at the station to act for him the court during the whole of that time had been absolutely closed. I continued my queries.

Pray Sir can you tell me what may be the occasion of that large assemblage of people whom I passed at the ghaut?

Why Sir they are poor people from the other side of the water who are come here on Court business a distance of many miles for you must know Sir a part of that district over the way has been transferred to this station they have been detained here for these 10 days by the strong winds which prevented boats from crossing the Ganges and they now avail themselves of this fair weather.

Then I suppose Sir that the immense crowd I perceive on the opposite shore are people in the same predicament on their journey hither surely this arrangement must be exceedingly inconvenient to the inhabitants of that district?

It is so Sir and the poor people complain sadly of it. A friend of mine who is owner of a small village on the other side told me a few days ago that while he was detained here about Court business his village was put up for sale at the other station (which is 10 miles from this) and would have been sold but for the humanity of the Collector.

(I took out my pocket book and noted down these particulars determined to mention them to my friend the M—r of C—l in my next letter.)

Pray Sir are the people here hospitable?

Hospital Sir—why—Sir hospitals enough and of various sorts and that's all we have left except Psalm singing.

The truth of this remark I had an opportunity of ascertaining in the course of my stay.

You will perceive from the above Mr Editor that my adventure was very similar to that of your Correspondent C T M as far as the *frowns* of fortune are concerned as for *her smiles* which he alludes to I am sorry to say I did not experience them

PERAMBULATOR

On the River June 20 1820

July 15 1820

Ghauts — On Wednesday night about 11 o'clock the Durwan at the gate of Messrs BREEN & CO'S Yard was stabbed by an unknown Assassin who escaped under cover of the night. He was lying on a cot near the gate (which was locked for the night) and received the wound on the outside of his right arm just below the shoulder which prevented the instrument from entering a vital part. The wound is about an inch wide two inches and a half deep and appears to have been made by a sharp instrument.

It is supposed that the Assassin was some one whom the Durwan had resisted at unseasonable hours when attempting to pass through the Yard to or from the water side as he has been often menaced when doing so. In the execution of his duty many affairs have occurred owing to Seamen climbing over the gate at very late hours. Not long since a very serious one took place in the Yard lately occupied by Mr SMITH which required the interference of the Civil Authorities.

There is no passage for Seamen or Labourers of any description going to and from the Shipping &c during the day or night between Beebee Ross's or Armenian Ghaut and the Old Fort Ghaut a distance of about a quarter of a mile.

As connection with this fact we cannot refrain from offering a few remarks on the seeming inattention or indifference of the Authorities to whom the improvement of the City of Calcutta is entrusted—to the repeated complaints and representations which have been made from time to time regarding the Ghauts generally and the state of those about Clive Street in particular.

That intolerable nuisance, Jackson's Ghaut, has been for years past an annoyance to all classes of people whose occupations oblige them to reside within its neighbourhood, as well as to persons crossing the water or living on board Ships anchored in the river abreast of it. But to the Hindoo population of this city, it has been and still continues a source of still more serious evil. They complain that the present practice of throwing all the collected filth of this populous town into the River, at so central a spot as Jackson's Ghaut, is not only pernicious to the health of the native population generally, but is attended with objections highly prejudicial to the religious worship of the Hindoo people. What is there discharged say they, has not time to be carried to a sufficient distance from the town, even by the whole ebb tide to ensure it not being floated back again by the next flood which dispersing it all *over the river, renders it unwholesome and offensive to drink* altho' from religious motives, the Hindoos are obliged to give the waters of the Ganges a preference to all others for culinary purposes which renders it highly desirable that the element they are thus in a manner compelled to use in the preparation of their food should be free from the general and offensive contamination to which by the existence of the present practice it is inevitably subject.

The remedy at first proposed for this was the removal of this Nuisance to a spot lower down on the banks of the river to the southward of Fort William but tho' here it would be far less generally offensive than in its present situation still it was thought that the dwellers in Garden Reach and Chowringhee would be materially annoyed and inconvenienced by such a change. A distant spot to the eastward of the town was then suggested for the purpose of forming pits to receive whatever might be carried from the city and we understand that the details of this plan are so likely to meet every objection that it is actually before the proper Authorities and will very probably be adopted by them as the most effectual method of relieving the metropolis in general from an evil that now infests one part of it grievously, and extends its influence far and wide.

Connected with this removal of the present Nuisance from Jackson's Ghaut improvements in the appropriation of this and other spots for public Wharfs, and landing places for

merchandise and passengers might take place at the same time. The delays experienced in the shipment and discharge of goods which are now taken to the single Wharf of the Custom House is felt as a serious evil by all those interested in the safety and dispatch of their export and import transactions. To remedy this it is suggested that certain situations should be selected along the banks of the River as far as the tiers of shipping extend placed at convenient distances from each other and each near to some public thoroughfare of the town and small Wharfs planned and constructed for the purpose be built there with steps crane and shed each under the superintendence of a Custom House Officer. At these Wharfs might be shipped and discharged all goods of every description not subject to duty or drawback while those only which are subject to either of these should be taken as before to the regular Custom House Wharfs which would divide the labour space and risk in such a way as greatly to facilitate dispatch of business in general.

Among the many eligible spots which might no doubt be selected for the purpose of constructing such Public Wharfs two have been suggested by a respectable and experienced Individual who has given much of his attention to this subject. These are first Jackson's Ghaut situated between the Premises of Messrs KYD and Co and those of Messrs BREEN and Co in Clive Street and the second immediately to the southward of the House occupied by John Elliot Esq. At both these places Goods would find an easy and expeditious passage to any part of the Town and articles intended for Exportation might be brought there with equal ease and convenience.

If these Wharfs were made Public Ghauts or Landing places to be always accessible from the River or from the shore at all hours of the day or night the public convenience would be still greater. At present it appears there is no public landing place between Beebee Ross's or Armenian Ghaut and the Old Fort Ghaut a distance of a quarter of a mile so that persons going to and from Ships in the River resort to the landing places in the Private Ship-yards of the several Builders whose premises happen to be most conveniently situated with regard to their Ships. The safety of property in these Yards is in some degree exposed by this indulgence even during the day. At night however the risk is much increased.

and accordingly these Yards being shut at sun set considerable inconvenience is experienced by those who are thus forced to embark or land elsewhere and constant quarrels happen between obstinate persons who persist on obtaining free access to these closed passages and the Peons who are placed to guard them—of the nature of that alluded to in the incident which we mentioned at the beginning of this page

The state of the Ships Moorings in the River may be though sufficiently connected with this subject to deserve a word here also Along the shore abreast of Clive Street where by far the greater number of Ships lie these Moorings are placed at unequal distances from each other for which there appears no adequate reason as by it the spaces between the tiers of ships moored to them are consequently unequal and much space is lost By a more careful laying down of these Moorings a greater number of Ships could be brought within a given space and sufficient room be still left for the passage of boats and the additional security and convenience this would afford to the Shipping Interest with the additional revenue produced by the Government from the occupation of their Moorings would render the improvement advantageous to all parties

These are all topics closely connected with the improvement of the City and Port of Calcutta and we sincerely hope that they will meet with that attention from the Conservancy or Police or such other Department as may consider them under their immediate charge to which their importance to the interests of the community at large and to the Shipping and Mercantile Body in particular fully entitle them

DEALERS IN GRAIN

To the Editor of the Calcutta Journal

SIR,

Notwithstanding the various attempts which have been made by argument and ridicule to effect the conversion of those worthy Gentlemen—whose philanthropy is shocked by the manifest injustice and laxity of our Government in permitting the Native Dealers in Corn to turn their commodities to the best advantage—and although the unanswerable arguments of Adam Smith have been put in requisition and the experience of nations has been appealed to to expose the utter absurdity of the policy which would shackle the *Freedom of Trade* and impose restraints on Dealers which must prove fatal to the increase and exercise of industry and consequently destructive to the interests of the community—Notwithstanding all this the supporters of the Coercive System still continue to indicate their existence by an occasional repetition of their former complaints and by calls for the interference of Government to crush the devoted Bunyas

At the head of this formidable confederacy we find that versatile projector denominated by his adversaries BOB SHORT by his partizans B S and by himself BARNEY SAWKINS—Associated with this *Tria juncta in uno* in the generous task of overpowering the Bunyas is one who under the designation of A PATNA MERCHANT most pathetically laments the deficiency in our laws which do not furnish him with the power of compelling the Bunya to dispose of his Corn at the price which he (the consumer) may deem a *fair price*—a deplorable case and most unjust law! That the speculations of B S even backed by the avowed experience of A MERCHANT in the shameful obstinacy with which the Bunyas persist in endeavouring to sell their Grain at as high a price as possible should have weight enough to induce any interference on the part of an enlightened legislature is I fancy an event not just to be apprehended—and surely the system is in itself too palpably absurd to deceive any one who will give himself the trouble of examining its position. Happily it is not necessary at this time of day to insist on the policy the necessity of freedom in all transactions which relate to the disposal of property whether in Commerce

or Agriculture, or to deprecate the interference of Government in the property or speculations of the subject. The darkness which generated those prejudices, which maintained their arbitrary sway so long, and which inculcated the dangerous doctrine that national prosperity must be purchased at the expence of individual freedom, has long been dispelled, principles of more enlarged and liberal policy have succeeded, and the grand truth, that the interest of the individual is the interest of the whole, has been established beyond the reach of controversy.

It is not to be denied that a case may happen of such a nature as to render expedient a deviation from this general principle of freedom, but such a case must be of rare occurrence and the circumstances attending it must be very strong and the remedies very scarce, if it warrant a departure from one of the most established principles of Political Economy. That these general maxims apply with equal force to this as to any other country, will not, I imagine, be denied, even by B S. The popular prejudices against Corn Dealers have always unhappily been of the most virulent and implacable nature. That the Corn Dealer is necessarily the enemy of the people, that his interest is invariably the reverse of theirs, that he will keep up the price of his Grain, and even *destroy* it rather than dispose of it at what they consider a *fair price*, are opinions which have been too often expressed to excite astonishment, yet very little consideration is sufficient to show how *erroneous* these prejudices are and that the conduct of the Corn Dealer is influenced by the same circumstances and regulated by the same laws as any other dealer. His policy is to provide for the *inequalities* of the seasons to make the supply accord as exactly as possible with the demand. To effect this he will hoard up his Corn when the price is low and bring it to market when it is high which is exactly what is wanted and which Governments have endeavoured to effect by a number of arbitrary and vexatious regulations tending only to disturb what would naturally and advantageously have taken place. It never *was* never can be the interest of the Dealer to endeavour to sell his Corn at a higher rate than the state of the supply warrants, still less can it be his interest (as has been ignorantly held) to *destroy* one part in order to sell the remainder at a higher rate. A moment's reflection will I think serve to show that he never can by destroying one part be enabled to sell the remainder at a price sufficiently high to compensate for the loss he must sustain in

what was destroyed. If again he endeavours to sell this Grain at a higher rate than is consistent with the state of the supply, he obviously discourages the consumption and the Corn is left on his hands. It will hardly be necessary to demonstrate that he will not sell it at a *lower* price than the state of the market will enable him to procure. Thus we see that the interest of the much abused Corn Dealer is not only not at variance with the consumers but corresponds most minutely with it.

With all this the Corn Dealer is no Philanthropist, he does not pretend to feelings more disinterested or to motives more pure than his neighbour the Cloth Merchant and although his conduct may unintentionally have been instrumental in averting a famine or softening the horrors of a scarcity—he affects no particular benevolence, nor aspires to motives different from the rest of mankind. Let him not then in common justice, be denied to the *negative* and *scanty* praise he lays claim to—that of being actuated by no *worse* motives than his fellow-creatures. To expose the inutility as well as injustice of the arbitrary laws against Ingrossing Forestalling and Regrating—is a task which is scarcely necessary in the present age. The revolution which the writings of Adam Smith have effected in the science of Political Economy must prove fatal to a system so insuperably hostile to the principles it inculcates. The prepossessions which have been entertained in favor of those Laws by many may be accounted for by the supposition that they operated in keeping down the price of Grain and it was thought that they originated in the affectionate zeal of Government for the interests of the people. But a little examination will prove fatal to this flattering unction and will show us in its true light the motive for this *disinterested* measure.

During the reign of Elizabeth when the transportation of Corn from one place to another was inconceivably difficult owing to the badness of the roads and imperfection of conveyances—a toll or tax was levied in all the fairs and markets on those who brought their Grain thither for sale—of this toll part went into the Royal Treasury and the rest was appropriated by the Baron who held the lands surrounding the district. The hardship of this tax naturally made the Dealers desirous of evading it—which they did by endeavouring to dispose of their Grain on the roads or elsewhere privately, without bringing

it to market. The consequence was that laws the most rigorous and arbitrary were enacted imposing the severest penalties both on buyers and sellers who were forthwith denounced by the odious appellations of Ingrossers, Forestallers and Regraters and consigned without remorse to the contempt and indignation both of Government and people. So much for the *justice* of those Laws—let us now view their *policy*. They are manifestly *impolitic* because they do not answer the purpose for which they were framed. Experience has amply shown that all attempts even by the most despotic measures to divert Commerce from its natural course or to prevent men from pursuing their interest in the way which seems best to them—must ultimately fail. The experiment has been pushed to the utmost and is not likely to be tried again. It has proved that the Law may safely confide to the people the care of their own interests of which they are generally better judges than the legislature. To do otherwise is a manifest sacrifice of the common *laws* of justice to an idea of public utility which nothing but the most urgent necessity can justify.

I forbear making further comment on the speculations of B S and his friends. Their complaints are selfish and puerile their proposed remedies are inquisitorial and would if adopted be inadequate to the end proposed. It may appear an easy task to these *Fruges consumere nati*—whilst grumbling under the fancied exorbitant price of Grain—to frame a system of which the benign influence shall be to spread plenty and cheapness over the land—but this vision has been attempted by wiser heads than theirs—with what success let the experience of the world declare.

Danapore July 1820

I remain Yours
A CONSUMER

July 19 1890

SANSKRIT DERIVATIONS

Therefore thou art inexcusable O man whosoever thou art that judgest for wherein thou judgest another thou condemnest thyself for thou that judgest doest the same things

To the Editor of the Calcutta Journal

SIR

Dr Tytler advances an argument Verax commenteth upon it Y Z remarketh upon both the Doctor and his Commentator and P — attacks them *all three* ! — Now I consider that unless some one step forward with dictionaries and grammars under his arm and by authorities prove the truth — the letters of the alphabet with all their combinations which I should be very sorry to have to calculate all the Synonomies for Verax in the Gridus and the faulty Doctor's namesakes withal will not be enough to supply denominations for every combatant that may enter into the field of this controversy

Verax in his attempt to prove the rogue he lied uses the expressions combined ignorance and carelessness the harshness of which P — remarketh upon as unpardonable but retorts an *equal* rudeness as he is pleased to call it by accusing him of double ignorance &c and he adds his intended — wise remark that NAGA signifies a Serpent shews uncommon deficiency

P — is wrong in his judgment as to his crime in thus judging I refer him to my motto and bar all rudeness In the first place as he himself spells Naga naga why should he consider the NAGA of Verax other than Naga (with the first long) ?

That Naga is different from Nāga I agree with P — but I assert and bring Lexicons to my aid that Nāga as well as Naga means a Serpent So that whether VERA\ intended the first syllable to be short or long will make no difference The Amera-cosh* has these words Saila Vrikshaw Nagavagau

* Not having Letters with dots under them as written in the original we have substituted Roman letters for such dotted ones where the word is marked in Italics and Italic letters where the word is in Roman as the only means by which we could distinguish them

The word *Naga* (or *Aga*) signifies a mountain and a tree — The translator of this work adds to these also 3 a serpent — 4 the sun — His testimony is not however infallible The Hemachandra-cosa says *Aga syannaga vattarausaile saristipe Chenau* which means the word *Aga* (or *naga*) signifies a tree a mountain a serpent the sun This is sufficient to warrant Verax's assertion that that *Naga* is "a Serpent For Hemachandra would not have entered such into his Lexicon unless he had good authority for the words

P — seems to found an argument upon *na* and *gama* signifying decidedly not and to move — thus *naga* a hill or tree any thing which does not go or move this is without due consideration of the meaning of *na* when prefixed to words — *na* is expressive of resemblance privation difference diminution inexcellence or defect prohibition and other meanings. Thus in the fifth sense *na* does not decidedly negative the word to which it is prefixed but as applied to a serpent merely expresses a defect in his gait Thus a serpent is also called *Jihmaga* for that he moves crookedly or tortuously *Bhujaga* for that he moves on his shoulders *Uraga* for that he moves on his breast &c

Although he has a tolerable notion

Of aiming at progressive motion

'Tis not direct tis serpentine

He works with sinuosities along

Like Monsieur corkscrew working thro a cork

(Not corkscrew's proxy stiff Don Prong

————— a Fork)

The proof of this is thus — in the *Caumudi* a Sanskrita Grammar are these lines

Tadsadrisvam abhavascha tadanyatvam tadalpata

Aprasastvam virodascha nanvartha shatprakertitvam

Na is has six qualities — resemblance privation difference diminution in excellence or defect prohibition The *Manorima* a commentary on this work gives the following example of the rule in the text "प्रत्येकं गुणं चोक्तं अत्र"

All other beasts save the cow and the horse are inexcellence or defective in quality "

Here *Aprasa ah* does not mean that they are NOT Brute Beasts but are less excellent beasts than those mentioned *Naga*

as applied to the sun a mountain a tree has different derivations

Verax seems to have been misled *by the very letter he commented upon* in his derivation of kalanjara but P — is inexcusable in observing that naga signifies (agreeable to all Sanskrit Lexicons) a tree a mountain without adding the whole truth viz that One of these Lexicons (and more for aught I know) the Hemchandra cosa expressly adds to the two former Synonomies those of a serpent and the sun — I leave P — to his own meditations and recommend strongly to his attention the Chapter from which my motto is taken and all Sanskrit Grammars and Lexicons

Kukkuta Krodah May 30 1820

TOBIAS

August 4 1820

COLLEGE EXAMINATIONS

College of Fort William July 31 1820

On Monday the 31st instant being the day appointed by His Excellency the Most Noble the Marquis of Hastings Visitor of the College of Fort William for the Public Disputations in the Oriental Languages the President of the College Council Sir James Edward Colebrooke Bart the Officers Professors and Students of the College met at 10 o'clock in the forenoon at the Government House when the Honorable the Chief Justice the Lord Bishop of Calcutta the Honorable J Stuart and the Honorable J Fendall Members of the Supreme Council and the Honorable Sir Francis MacNaghten Judge of the Supreme Court with Major General Hardwicke Major General Thomas and many other Civil and Military Officers of the Presidency as well as several respectable Natives were assembled

The Marchioness of Hastings Lady East Lady D'Oyley Mrs Udny and several other Ladies honored the College with their presence on the occasion

At 10 o Clock His Excellency the Visitor attended by the Officers of His Excellency's Suite entered the room where the Disputations were to be held. As soon as the Visitor had taken his seat the Secretary to the College Council presented to him a Paper containing the subjects of the intended Disputations which commenced in the following order

FIRST — PERSIAN

Position — The Persian Language although eminently adapted to Poetry and Romance is essentially defective in Historical Compositions and incapable of Philosophical Disquisition

Respondent	Lieut J Martin
First Opponent	Lieut G L Vanzetti
Second Opponent	Mr H Lane
Moderator	Lieut D Bryce

SECOND — HINDOOSTANEE.

Position — The Hindoostanee Language is better adapted to Metrical than Prose Composition

Respondent	Mr G Cheap
First Opponent	Mr A Thellusson
Second Opponent	Mr T Wyatt
Moderator	Lieut Ruddell

THIRD — BENGALIEE.

Position — The prosperity of a Nation is closely connected with its Agricultural Improvements

Respondent	Mr J R Best,
First Opponent	Mr H Lane
Second Opponent	Mr H Cumming
Moderator	Revd Dr Carey

FOURTH — SUNSKRIT (Declamation)

On the superior Knowledge of the powers of the Sunskrit Language possessed by the Ancients as compared with that of the Modern Hindoos

Mr J R Best

When the Disputations were concluded Mr Goad one of the Members of the College Council presented to His Excellency the Visitor the several Students of the College who were entitled to receive Degrees of Honor Medals of Merit or other Honorary Rewards adjudged to them at the Public Examinations of the past year as well as the Students who at the Examination held in December last had been found qualified to enter upon the Public Service by their knowledge of two Languages and had consequently obtained permission to quit the College Mr Goad read the certificates granted by the Council of the College to each student in pursuance of the statutes specifying the proficiency which he had made in his prescribed studies of the college and the general tenor of his conduct

When the certificates had been read the Visitor presented to each Student entitled to receive a Degree of Honor, the usual Diploma inscribed on Vellum and at the same time expressed the satisfaction which he felt in conferring it

The Prizes and Medals which had been awarded to the several students were also distributed to them respectively, after which His Excellency the Visitor read the following discourse

Gentlemen of the College of Fort William

I am happy to have it in my power to remark that the Reports of the Proceedings of the College for the past year are highly creditable to the Members of the Institution

If we view the result of the Examination held in the course of the year either with respect to the number of students examined and found qualified for the public service or to the very short period of their attachment to the College we shall find that this year will bear a favourable comparison with many of the preceding

But with regard to the habits and disposition of the Students and their exemplary attention to the discipline statutes and rules of the Institution this year stands honorably conspicuous and will not be found inferior to any in our annals

The greater number of Students have been uniformly industrious except when interrupted by sickness and the application of those who have laboured under this disadvantage has not been suspended beyond the period of actual necessity

There have been two examinations during the year, one in December last, and one in June

The Gentlemen of the Civil Service who were found qualified for entering on public Functions at the examination in Dec are Messrs Trotter, Wells Davis, Shore, and Grote

* * *

The general result of the Examinations of this year is, that out of Twenty three Students, fifteen have been found qualified for the Public Service Of whom it is remarkable that one has qualified himself in two Months and three Weeks, one in five Months, five in less than eight Months —and three in less than ten months

There has been one instance of misconduct, since I last addressed you, which it has been necessary to visit with the penalty of Expulsion but as the individual has been compelled by long and severe illness to quit this country for a time, and has thereby been deprived of the opportunity, of which I trust he would have availed himself to redeem his character and station I purposely forbear from designating him more personally

* * *

I regret to have announce that the apprehensions which I had occasion to express at our last Meeting of the probable departure of Dr Mathew Lumsden have been realized He has resigned his Office in the College, and proceeded to England with impaired health after a long service, during which this Institution has been greatly benefited by his talents zeal and learning

It is now Gentlemen above Twenty years since the foundation of this College During this period the Institution has furnished 400 Students for the public service, and has produced more than 150 Works in Oriental Literature including Grammars and Dictionaries in sixteen various Eastern Languages and Dialects

To these will shortly be added Grammars of the Nipaulese and Newaree Languages by Lieutenant Ayton The Nipaulese appears to be a Dialect of the Hindoostannee or at least a derivative of the Sanskrit and is spoken by the inhabitants of the valley of Nepaul The Newaree is described as an Original language in use with the Goorkahs

I cannot allow the Gentlemen of the College who are now about to enter on the Public Service, to depart without a word

of Exhortation as to their future course in the vast field of employment before them

What I have to say, I have in substance said before but the subject cannot be too frequently brought to the minds of those who are destined to fill the dignified and exalted stations to which you Gentlemen may now aspire

In qualifying yourselves by a competent knowledge of the languages of India you have creditably acquitted yourselves of your first duty in the Company's Service

You are now entering on a career in which you will have still higher duties to perform and towards which your recent acquirements are of inestimable value

More important functions cannot be conceived than those which probably in a short period may devolve on some of you

You will be the representatives of your country, few in number amidst an immense population To your care the character of your nation and the administration of its government will be entrusted On the conduct of every one of you may in some measure depend whether our government will be a blessing or a scourge to our subjects whether we shall enjoy their attachment or sigh at the knowledge of their disaffection

The annals of the world do not furnish another instance so flattering for the reflection of a people as the influence enjoyed by the British character in India Contemplate the manifestation of that influence throughout this vast empire and ask yourselves in what the secret of such a sway consists Observe the reliance so generally placed on our intervention the confident recurrence to our advice to our instruction to our kindness the universal profession of the comforts (a new word for central India) reaped thro our fostering care and say whether so remarkable an effect could exist but from the experienced probity and fair intention of our Civil and Military Functionaries In this they are the representatives of our country a glorious conception for it is not on our individual dispositions that the natives so repose themselves but on our sense of the conduct which they know to be held obligatory by us as Britons If as I have said a worthier boast was never

submitted to the honest pride of a nation, of what degenerate stamp must be he who could shrink from his share of effort to render it permanent ! Is there one of you who could bear the thought of blighting a single leaf in such a splendid wreath, by his misbehaviour or suffering it to wither by his apathy ? The exertions of every one of you will in time be required to keep the precious trophy fresh and lustrous To this end, you must not think your present acquirements sufficient Your study to obtain a ready and extensive command of the language by which you are to work on the minds of the native must not be remitted It is only by the power of displaying accurately and forcibly the considerations or principles which you wish to impress that you can impart the benefit of your more cultivated intellect to those whom you wish to improve and persuade To improve and to persuade those around you, will not be a gratuitous duty superadded to the discharge of your immediate trust respecting your honorable employers The simpler interests of the Company cannot be better advanced than by the moral melioration of the inhabitants far beyond this the Company have not never could have another object so much at heart as the happiness of their native subjects and the reputation of their own country

A few words of more minute recommendation may not be superfluous I need not I trust enjoin you to be honest and upright The innate principles of your hearts confirmed by your education forbid the supposition that you can ever be otherwise The desire to be just is a necessary consequence, but to be really so you must always be on your guard Beware of giving your ear to flatterers and favorites and of shutting it to the needy and oppressed Beware of entrusting the business confided to you to those who will abuse the trust reposed in them and draw down infamy on you Beware also of your selves of those passions which are ever ready to hurry man away from his best designs Beware that you fall not by habits of extravagance into the power of extortioners who will exercise an irresistible influence over you plunder the community in your names and finally humble you to the dust rendering your future days wretched and disconsolate Be patient and attentive to the cry of distress Repel it not even though it be clamorous and obtrusive for your humanity has to make large allowance for ignorance Let universal benevolence guide

your attentions and temper guard your actions Thus will you uphold the character of your country and exalt your own Thus will you secure the esteem and applause of your Government and fellow countrymen, the love and respect of the people, and what is above all the cheering approbation of a happy conscience

August 1 1820

OFFICE OF CHOWDRIES

To the Editor of the Calcutta Journal

SIR,

I have read in your Journal of the 8th Instant, a Letter from A JUNIOR REGISTRAR on the subject of Chowdries

I am young in the Service, and have not yet had much experience but I confess it surprised me not a little that one who had attained the situation of a Junior Register, should ask such a question as that contained in the last paragraph

The office of Chowdree I am informed has existed from time immemorial all over the country a late Magistrate, however it appears thought proper to abolish it within his jurisdiction but by what authority is not stated I conclude he had none and if so it was no more within his competence, I apprehend to abolish the office in question than it would have been to issue a Proclamation abolishing the office of the Governor General

The Judges of Circuit probably viewed the matter in this light, and ordered things to be placed on their former footing It is absurd to suppose that a Magistrate may without any authority whatever, take upon himself to do in the district confided to his charge, any thing he likes, and that his official superiors may not correct his unauthorized acts without chapter and verse for that purpose Is it not sufficient that he is their subordinate ?

It may be thought presumptuous in one so inexperienced to offer any opinion but it strikes me that Magistrates ought always to bear in mind that their business is not to introduce new laws but to execute those enacted and promulgated in due form and with proper authority were they to do this we should not so frequently see in different Districts subject to the same laws rules in force so widely different

Lillah July 21 1820

A JUNIOR ASSISTANT

August 5 1820

ETYMOLOGICAL SPECULATIONS

To the Editor of the Calcutta Journal

SIR,

Should the accompanying Etymological Speculations be deemed worthy of a corner in that Paper which has had the honor of giving publicity to the profound reflections of TALLY He (or *Italius* as he may be called) my midnight oil will not have been burnt in vain and I shall rather enjoy the head ache which intense thought has inflicted upon your humble Servant

ISAAC NEWTON Knight

Bengal — is derived no doubt from the name of the first Gentleman who is recorded to have landed here after the Act of Parliament passed in the 23d of Aurungzeebe BENJAMIN GALE (Q; — an ancestor of a late worthy Commander of the Body Guard ?) Is it not likely that another passenger by the same ship settled up the country and by a process similar to that used by Constantine in baptising Byzantium inflicted his well sounding Christian denomination of BENJAMIN HARRIS upon the heretofore Heathen City of *Kashi*, since called by all pious persons *Benares*

* *Patna* — Irish and Sanscrit have been proved beyond all doubt to be one and the same language, why should it not, when Plato's *Atalantis* existed have been used by a people governed by the same laws and acknowledging the same Sovereign — who by the way, might have resided at *Atalantis* (the modern *St Helena* is one of its mountains according to *Ali Beg*), as a kind of half way house — assuming this trifling allowance, and supposing the Monarch of all *India* — *Ireland* — and the Island of *Atlantis*, to have been called *PAT NAGH*, or *PAT O NAGH* which is exceedingly probable we have at once a very clear and extremely satisfactory derivation for the name of the above City — as *Alexandria* from *Alexander* — *London* from *Lud* or *Lun* King of Britain — *Kidderpoore* from Messrs *Kids* and Co &c &c

* *Dum Dum* — When *Richard the 1st* was in *Palestine*, he had as was natural a learned *Pindit* to teach him the Arabic and Sanscrit languages the name of this man was *Ram Hurree Biswass* and in addition to his grammatical labours he was employed as *Goindah General* or *Spy in Chief* to the most Christian Army Well one night, *Ram Hurree* died of a Sanscrit verb or as some have it of an Arabic root and amongst his papers there was discovered the following curious account of the derivation of the name *Dum Dum* now applied to our Artillery Cantonment By the way I give this upon indisputable authority having seen the original relation in *Ram Hurree's* own writing at the house of my esteemed friend *Lawrence Templeton Esq* (Author of *Ivanhoe*) into whose possession it came when the *Wardour Manuscript* was so obliging entrusted to him by that excellent Antiquary *Sir Arthur*

Translation of the Paper left by *Ram Hurree Biswass*

When *Alexander the Great* had conquered all *India* he pitched his tents in a pleasant place about four coss from the banks of the thrice sacred *Hooghly* There as was his wont, he began to build a City, but forbore to name it until the *Augurs* should declare an auspicious day On the 17th of February, (old style) *Alexander* was looking at his troops who were performing the gay evolutions of the *Pyrrhic dance* to the music of 24 pounders aided by a light running accompaniment of hand grenades and 13 inch shells a *Congreve rocket* being discharged now and then to mark time At this period *Hephestion* was

suddenly dispatched by the Soothsayers, to inform the King that the fortunate moment for naming the City was at hand. Hephestion flew to execute his commission, but, owing to the lively accompaniment aforementioned, which was kept up to the Pyrrhic dances he found it impossible to make the King hear or comprehend the purport of his mission. At last, losing all patience, and using a little of that familiarity, which induced him to read Alexander's letter upon a former occasion, he clapped his mouth close to the King's ear, and exerting his lungs to the utmost, roared out, "Are you deaf — deaf?" "No", shouted Alexander, in a voice like the sound of a steam-engine in full play — "I'm not deaf — deaf, and I'll be d — d if you're dumb dumb?" As this happened at a moment when the musicians were directed to play *Forte*, three mines being sprung to increase the effect, as the two great drums are used in Beethoven's Battle piece, thus I say, happening during a passage marked *F* the commencement of Alexander's sentence was lost in the 'row', the latter part of it alone reaching the ears of his confidant who thought it was the desired order, — Hephestion pulls out his watch (by McCabe) the lucky moment is passing, he runs he flies to the Priests who are waiting with certain utensils to baptize the City, he arrives panting almost broken winded at the altar the Priests raise their utensils, shouts rend the skies and the favorite of the Hero roars out 'Dum Dum

August 8 1820

PRICES OF NEWSPAPERS

To the Editor of the Calcutta Journal

SIR,

I am one of those unlucky wights who are doomed to walk up the hill of life, and not over its smooth plains and this most powerful reason prevents me from addressing you as 'A SUBSCRIBER.' As I know you to be a man of feeling, however, I trust you will take my case into consideration

I was lately a Subscriber to the *Oriental Star*, and though I more than once complained of the want of News in the lucu

lations of that Editor, there was always something in it, that would at least give you a good pretext for finding fault, and thus the interest of the thing was kept up. Since its beams have ceased to shine upon us I have with many others of its supporters been transferred over to the *Hurkaru* a Paper which though it generally comes too late to be perused before breakfast yet comes sufficiently soon, for I have every day diligently searched its pages and in the whole of them I cannot find one paragraph to excite interest enough even to make me find fault.

This Sir is a hard case and really you should consider me and others of my caste who are excluded the benefit of your Journal by either giving us another Paper merely as a sort of Summary or else to prevent our falling into utter ignorance, give us as much of your Daily Sheets as you can for Five Rupees

Yours, &c.

Calcutta Aug 2 1820

A LOVER OF NEWS

NOTE

If the Writer of this Letter had been known to us we should not have thought of addressing him thus publicly as a private Communication would have answered all the purpose but as he conceals himself and professes to speak for others he will probably expect to see something in reply to this Letter sent as it is for publication. We have only to remark that from the confined circulation of Newspapers in India compared with England the price is necessarily higher — there being no other readers of News than the British population here so small compared with that at home while among Englishmen settled in India there are perhaps not more than one tenth of the readers of News that would be found in the same number of Englishmen elsewhere. The indifference in the one case and the avidity in the other to learn all that is passing on the stage of public events is one of the most striking features of contrast that India bears to England.

It has been attempted to allure readers by publishing Papers at less than the usual price but the attempt has been unsuc-

cessful Those who are not like our Correspondent **LOVER OF NEWS** would not read the most interesting subjects treated in the ablest way even if paid for their labour and the apathy of the community must be roused before there can be any amendment on this point Those who are on the contrary, real Lovers of News are liberally disposed to patronise whatever Paper may furnish them with the earliest and most interesting intelligence for which they are willing to pay an adequate consideration To do this effectually it is necessary to maintain a large Establishment to have an abundant supply of materials, intelligent persons in all the departments extensive Correspondence in the Interior of India and supplies of Newspapers and Books from home with a large capital at command and prompt payment to every one concerned

The Monthly Disbursements of the Calcutta Journal *amount to nearly Eight Thousand Rupees. If the price of the Paper were reduced some portion of the Establishment must be discharged* The first consequence would be that the Journal could not longer be made as early as full or even as interesting in its intelligence as a combination of liberal support now enables it to be The addition of a few Subscribers would not only not recover the loss occasioned by diminution of price but it would be nothing compared with the loss that would be sustained by discontinuance on account of the Papers being *inferior in all particulars to its former standard This would continue progressively until it would at last come down to the reduced price and reduced circulation of the cheaper Prints or perhaps disappear altogether*

It should not be concealed also that one of the reasons of the preference shewn to the Calcutta Journal and of its maintaining a wider circulation than any other Paper in India even at the disadvantage of nearly a treble price per month is the undivided attention which is given to it by all concerned as nothing unconnected with its publication in any shape whatever is transacted in the Office or allowed to interfere with the *one object in view* whereas, in every other case the ramifications into which the Offices branch are all so many drawbacks on the attention being confined to a given point.

Since the establishment of the Calcutta Journal no less than Six Newspapers have been discontinued within the short space of less than two years — the Calcutta Gazette — Morning

Post — Guardian — Times — Mirror, — and Oriental Star ; neither of them from their particular views in politics being objectionable, for they were of all complexions ; — *The Calcutta Gazette*, anti ministerial, and fond of controversy ; — the *Morning Post*, devoted to Missionary and School intelligence, and breathing in every page piety and peace ;* — the *Guardian*, a Sunday Paper, of no decisive political character, but remarkable for that which characterises the *Harkaru* now ; — the *Times*, full of original writing, scientific, liberal, frank, and metaphysical in religion and politics, inclining to scepticism in the one, and to pure democracy in the other, but always behind hand in News, and written often in an obscure and difficult style ; — the *Mirror*, sound in politics, pure and spiritual in religion, full of benevolence and good will to man, but gloomy and foreboding, and loving to speculate on abstract principles, rather than to gratify the appetite for minute details of passing events ; — the *Star*, having most of the requisities for success, moderately advocating civil and religious liberty and promoting useful knowledge, but valuing Science rather than News, and not suiting its contents to the rank and class of those among whom its cheap price fitted it peculiarly to find a wide circulation

These were the respective characters of the several Papers enumerated, at the time of their discontinuance, — and the reason of such discontinuance was, in every one of the cases, that the price was not sufficiently high to cover their disbursements, so that the Concerns became embarrassed and in debt, and were ultimately obliged to be broken up. All the Papers now remaining in Calcutta, except this Journal, are so mixed with other branches of profit, that they may be said to be in a measure supported thereby. The *Government Gazette*, being the property of a public body, and possessing many immunities and privileges for the support of the laudable end to which its profits are applied, can, from these aids, support a large Establishment.

* It will be thought little creditable to the piety of this exemplary community, with all its professions, when it is stated, that this paper, — though conducted by a Gentleman of acknowledged talents and unimpeachable integrity, in the Honorable Company's Service, and devoted almost exclusively to the furtherance of philanthropic and benevolent objects, and to the maintenance and propagation of Christianity — had, from being perhaps too exclusively confined to these secretly unpalatable though openly revered subjects, dwindled down from a circulation of several hundred copies, to the number of 30 only, and, we believe at the period of its discontinuance had only 18 actual SUBSCRIBERS. What a volume is this simple fact, on the difference between public profession and private feeling

The *India Gazette* from the very considerable quantity of other printing done at its Office, the vast influx of Advertisements of every kind, and the weight and influence of its Proprietors, can support a still better Establishment. The *Hurkaru*, from its connection with the Public Library, Ware Rooms of Books and Stationery, a Daily Advertiser, and general printing, can also support a good Establishment. But *Calcutta Journal*, standing alone, on the single ground of its merits or defects does not derive support from such adventitious aids because they could not be resorted to without disadvantage to the character of the Paper, however it might increase its profits, and that character can only be maintained by a steady perseverance in the line of conduct hitherto successfully pursued.

For ourselves we desire to see all the remaining Papers hold their ground, and maintain an extensive circulation, — the *Government Gazette*, for the sake of the Orphan Institution to which we believe its profits are applied, — the *India Gazette*, because it generally teaches sound doctrines and is very ably conducted being one of the best Papers in India, notwithstanding its temporary aberration in applauding the doctrines of Mr Von Gentz the great decryer of the Benefits from the Liberty of the Press and all the amusement which its wood-cuts has afforded to AMOROSO and his loyal subjects at which we have no doubt the Editor has laughed as heartily as every one else except the gloomy and horrified ENGLISHMAN — and the *Hurkaru*, because we have understood that it contributes to the support of a very worthy and excellent man and a numerous and deserving family. If all could be brought to unite however in one common cause we should be the first to hold out the hand of co-operation — but this we fear is hopeless.

We may close this Notes which we have extended to such a length principally to avoid the necessity of similar queries being addressed to us from other quarters by stating that when the *Calcutta Journal* was first established Sixteen Sheets or 64 pages were issued in the course of the Month at a charge of Six Rupees, — and that now Ninety Sheets or 360 pages are issued at a charge of Twelve Rupees in addition to the expence of Engravings Titles and Indexes, which alone have in some instances cost more than 500 Rupees in one Month. The comparative price therefore has been considerably reduced and the proportion of that reduction as compared with quantity is about

from 8 to 3 — Nothing short of a very extensive circulation could support such a difference of rate, but this circulation we hope to maintain rather by the *character* than the price of the Paper, though this, if its sale should be considerably increased, might and would be reduced — Without such further increase, however, any reduction of its present rate would be the first probable step to the breaking up of the Concern, — an event, which, ardently, as it may be desired by some, is, we hope, yet far distant — At all events, no exertions shall be wanting on our parts to protract the period

BENEFIT OF CHOWDRIES

To the Editor of the Calcutta Journal

SIR,

I apprehend your Correspondent 'A JUNIOR REGISTER', has not experienced the inconvenience, which arises from there not being established Chowdries of the different trades and professions among the Natives of some places having chupprassees to procure by force, or otherwise, whatever articles or workmen he may have had occasion for. If he had not that description of persons about him, it is probable he would find the same difficulty as others often do, where there are not Chowdries to procure articles and workmen. Perhaps he has not had the means of knowing that there is another description of persons called "MATES," who superintend workmen, and take the 'Dustoorree,' if Chowdries do not. Could it reasonably be expected, that Chowdries (who are many of them useful and respectable men) would devote their time and attention to the general management and control of the people of each class and profession, without some pecuniary remuneration for their trouble and support? Probably more experience, and a better knowledge of the manners, dispositions and customs of the natives, may, hereafter induce "A JUNIOR REGISTER" to

admire the wisdom of the Judge of Circuit, who re-established the Chowdries in the case of appeal, to which he alludes

I am, Sir, your's &c

July 15, 1820 AN ADVOCATE FOR CHOWDRIES

August 9 1820

LIBRARY SOCIETY

Among all the various Institutions, in which benefits arise to many by the spirited exertions of a few, there is none, perhaps, *in which the advantages of union are more apparent than in* those of Public Libraries. To men of literature, there are a considerable number of standard Books that are really necessary, for the occasional elucidation of points connected with almost every branch of study, and in proportion to the real utility of these, *are they often most expensive*. To persons of general reading there are among the new Publications that issue from the Press some approved ones that all desire to read, and even those least given to occupy their leisure in literary pursuits still feel it necessary, in order to keep pace with the general march of society, and to avoid appearing wholly ignorant of what is passing around them, to know the contents of popular Reviews the outline stories of the popular Novels and to be able to say something however superficially about the last Edinburgh the last Quarterly, Waverly, The Antiquary, Ivanhoe and Anastasius and to have some acquaintance with writers of such celebrity as Lord Byron and Walter Scott

Supposing only fifty persons of the three classes inclusive to exist in a city like Calcutta, it would be necessary for each of these to expend money enough to purchase the respective works in question — and if the collections of the fifty were separately examined there would be found perhaps ten copies of some works twenty of others and even forty of those most in request. *By the union of the means of these fifty directed to one object* and the concentration of the Books in one place, it would be evident, however, that one or two copies at most, of each,

would be fully sufficient for all and that all the money expended above duplicates might either be saved or applied to the purchase of works beyond the means of individuals unless men of fortune or to works of less expense but in much greater number and variety than any single person would venture to accumulate

Such a union of means has been happily accomplished in the formation of the Calcutta Library Society and the effect already produced by it is a practical illustration of the truth of the maxims laid down The History of this Society is known to most of our readers as we have spoken of it before on several occasions but never with so much satisfaction as at present, since the Report of its last General Meeting enables us to state some striking facts in confirmation of the great benefits likely to arise to the community of India generally by a liberal support of this excellent Institution

This General Meeting was held on Friday last the 4th instant and was very numerously attended It appeared from the statements of the Secretary that less than Twenty Eight Proprietors had been admitted within the last twelve months and that the Funds were in so flourishing a condition that several Thousand Rupees were allotted for the purchase of Standard Books (the supplies having been hitherto confined to new Publications) under the superintendence of a Sub Committee appointed expressly for that purpose

It also appeared that Mr Underwood the London Book seller had now given up furnishing the Library with Books and that Mr Richardson (decidedly the most attentive and able person that could be chosen) alone furnishes the Society with Books and has executed his task much to the satisfaction of all concerned In consequence of this regular supply of New Publications from one House a great inconvenience has been avoided for formerly while two Houses were supplying Books at the same time the Library was filled with duplicates which were always sold at a great loss The increased income of the Library now amounts to nearly Two Thousand Rupees per Quarter and its Funds bid fair to prosper exceedingly By having convenient Rooms granted in the Town Hall free of all rent or charges a saving occurs of no less than Twelve Hundred Rupees per annum which could be otherwise expended in rent, on the most confined scale

The present rate of admission as a Proprietor is by paying Two Hundred Rupees as a premium for which consideration the person is entitled to a Share in the Stock of the Society, and this Share becomes actual property, as it can be transferred or sold and is sure to increase in value

In addition to this a Quarterly Subscription of 2½ Rupees is paid by each Subscriber to support the current supply of New Publications and beyond this all Sums accumulating are devoted to the purchase of Standard Books by which means the Library will really become very valuable in a few years and deserve the support of all who have the interests of Literature at heart

It may be as well to add that the value of the Shares or the rate of admission for Proprietors increase with the value of the Literary Stock for instance last year it was 150 Rupees this year it is 200 Rupees and next year it will be 250 Rupees per Share This would be of itself a strong argument for speedy application on the part of those desirous to become Proprietors but the strongest motive will no doubt be found in the vast command of Books which every Member of this Institution acquires at so cheap a rate by the union of his means with those of others

August 10 1820

EVILS OF CHOWDRIES

To the Editor of the Calcutta Journal

SIR

I have not been able to find among the written Laws and Regulations of this country any mention of the Office of Chowdry and am therefore inclined to think that if it possesses the stamp of legality (which I very much doubt) it must owe it to the *Lex non scripta* or Common Law and may perhaps be confined to particular parts of the country

Blackstone observes that *The Lex non scripta* or Unwritten Law includes not only *general customs* or the Common

Law, properly so called but also the *particular customs* of certain parts of the kingdom and likewise those *particular laws* that are by custom observed only in certain Courts and Jurisdictions

I understand that at Goruckpore these Chowdries are so numerous and their enactments and impositions so oppressive that they have become a public nuisance which loudly calls for the interference of the constituted authorities I am of opinion however that if their influence could be kept within proper bounds the principle of the establishment of a herd man for every profession or calling whether by the name of *Chowdry* or *Mate* (as with the Nooneahs Bildaum &c) or *Ghaut Manjee*, would be beneficial to the Trading Community in facilitating their transactions with the Natives

Where Chowdries do exist they are generally made responsible for the fulfilment of every contract made with those of their calling as well as for the money paid in advance a reasonable *Dustoor*, as a remuneration for their trouble and risk ought not therefore to be considered greater hardship than the small per centage voluntarily paid on insurance of property but the grand difficulty is to prevent the perversion of what is in itself good and salutary into a source of extortion and fraud On this subject I shall quote a paragraph from a very sensible writer * which is as applicable to a Magistrate as to a Prime Minister To prevent the abuse of a thing from becoming destructive of its *use* constitutes one of the first duties of a Minister and at the same time a duty which it is most difficult to discharge

I have been informed by several intelligent Zemindars that under the Mogul Government there were Chowdries of Pergunnahs who acted with the Canoongos in regulating the internal administration of estates the latter being considered as Officers of Government and the former as being employed on the part of the Zemindars who allowed them a *Dustoor* of two or three rupees annually from each village in the Pergunnah

I was further told that the office was abolished at the same time as that of Canoongo in the Lower Provinces though it is not named in any of the Orders and Regulations relative to the Abolition of Canoongos

* Gifford's Political life of Pitt.

The designation of Pergunnah Chowdry appears however to have been hereditary and is still in existence in the District of Tirhoot but I do not believe it is acknowledged by the Court and one at least of the duties of the office continues to be gratuitously discharged at the present period namely, that of establishing the *Verick*, or Price Current of the Grain of each Tussil according to which such rents are collected as are payable in kind or agreeably to an estimation of each crop (Bhowtie) and not at a fixed annual rate (Ticca)

The remark of the Marquis Cornwallis in his Minute of May 1793 respecting the Office of Canoongo might with much justice be applied to many other native Appointments and Sinecures

If a local custom is required to be ascertained better evidence regarding it will always be obtainable from the inhabitants of the district of respectable character than could be procured from the Mofussil Canoongo whose official attestation and declarations have long since fallen into contempt and disregard in the eyes of the people from having been invariably made the cloak to every species of fraud and abuse These Officers therefore are not only useless but their continuance would be prejudicial to the country

It may with equal truth be said of those wretched

Aumeen who are occasionally deputed by the Courts to conduct local investigations, that their official reports are made the cloak to every species of fraud and abuse and that these offices are not only useless but prejudicial to the country In fact it generally happens that one of the parties concerned has sufficient interest with the Omlah of the Court to get a creature of his own appointed to the situation of Aumeen and I need not add that in all such cases should the Magistrate allow his judgment to be in any way influenced by the report of the Aumeen he cannot avoid passing an unjust decision

Tirhoot
July 23 1800

I am Sir Yours &c
A MOFUSSILITE

August 14 1820

A PATRIOTIC SUGGESTION

To the Editor of the Calcutta Journal

SIR,

Every Englishman must join in the feelings you express at the eloquent and feeling Address of the Noble Visitor to the Students of the College of Fort William. It was worthy of the man and of the occasion. Your wish that it were printed in every language in India and circulated in every corner of this empire has led me to suggest through the medium of your Journal that a very extensive publicity amongst the Natives might be given to it if it were translated and published in the *Digdarshan* with some account of the plan and object of the **THE COLLEGE**. It would indeed be no unworthy employment of the Professors if they were engaged to draw up annually in Native Languages a Summary of the Proceedings on the Annual Examinations leaving out the trivial details and carefully retaining every sentence which like the passages you allude to show the spirit and tenour of our Government. Copies of this printed as an *Ukhar* might be sent to Residents, Judges and Collectors to give away as a compliment to Native Gentlemen remarkable for their rank or their information. The proceedings of our greatest Institution for favouring the acquisition of the Native Languages by the European Officers of Government ought to excite an interest in the Natives and is one in which both Europeans and Natives are deeply interested. There are not yet many bonds of common interest between these classes and the most should be made of every one that exists.

August 8

August 22, 1820

PUBLIC ROADS

To the Editor of the Calcutta Journal

SIR,

The instances in which a statement of grievances and an appeal for redress through the medium of the *Calcutta Journal*, have been found productive of benefit to the Public, are numerous, and I therefore with confidence address myself to you now, assured that after the very candid and satisfactory Notice which appeared in your Paper some time ago, from a Gentleman high in authority, that I have only to state my complaint to ensure attention to it

To be brief then — a few nights ago, returning from Allypore (where I feel the pure breezes and undisturbed retirement, peculiarly grateful after the confinement and noise of the shop) at that part of the Road between the Militia Lanes and the Bridge, where some very necessary repairs are now going on, my Horse suddenly ran upon a large pile of bricks, placed most conveniently in the very centre of the road, and falling down with violence treated me to a somerset over his head

It is true my Wife and Child were not thrown out of the Buggy and dangerously hurt, but that *might* have happened, had I been provided with those blessings Neither had I my skull fractured my collar bone dislocated, or my leg broken, but all these grievous evils might also have happened, and certainly were not prevented by any care or foresight on the part of those superintending the repairs My Horse, however, has been much injured, and my Buggy damaged.

Having thus stated my misfortune, I would humbly suggest the means of obviating such occurrences in future I would advise that the materials for repairing the Roads, shall be placed on one side of the central path, an expedient which will not cost *much* additional labour But if it be absolutely necessary

that the said formidable heaps be deposited *exactly* in the centre of the highway, (which my ignorance of such matters will not allow me to dispute,) at least let it not be denied to the unsuspecting tenant of a Buggy or other vehicle travelling that way, to have some beacon to warn him of his danger, — let a post with a light on it be planted on the spot — an expedient adopted in England in such cases

I consider it a duty imperative on me to state this for the benefit of my fellow citizens I desire to impute blame to no one, and feel satisfied that measures will be adopted to prevent the recurrence of such accidents in future

Your's, &c.

August 18, 1820

A ROADICAL REFORMER

BRAVE OFFENCE

To the Editor of the Calcutta Journal

SIR,

The offence with which you stand charged by the *Hurkaru* of this day, is of the gravest nature and must I fear most materially affect you with your Subscribers It is of no less magnitude than that of actually giving to them, a greater quantity of matter than that which you originally stipulated to give — and as you doubtless possess the means of compelling them to read the abovementioned extra matter — you have much to answer for inasmuch as you may materially injure the health of your Readers by cramming them with a greater quantity of nourishment, than they are capable of digesting

The *Hurlaru*, has therefore, set your conduct in an original and I must say heinous light, and well merits the thanks of the community for his philanthropic and most disinterested remarks His amiable modesty indeed, will not allow him to contrast his own admirable conduct with yours, but I think we should ill repay the many important obligations we owe him, were we to allow his unobtrusive bashfulness to deprive him of the praise which is his due I hold it therefore only justice to

state, that the *Hurlant* is a most innocuous production, seldom or never containing any thing calculated to excite that deep interest which is so baneful in a climate like India, and which, to use an expression of Dr TYTLER'S, 'has sent thousands to the grave' On the contrary, the light and flimsy materials of which it is composed, are admirably fitted to dispel any thing like deep thought, — and the considerate Editor, generally contrives to make himself so ridiculous, that he affords a fund of entertainment which I have known of essential benefit in Hypochondriacal cases To sum up its qualifications, I understand (mind I don't vouch for the fact) that it is coming into very general use amongst the Medical men, as a powerful narcotic, and has been known to produce effects little less wonderful than 'Dr Solomon's Balm of Gilead' or 'Warren's Blacking'

There do, occasionally, to be sure, occur in the *Hurkaru*, paragraphs which have appeared in the other Papers some months previously, and also Parliamentary Reports from the wonderful DOLBY, who possesses the rare talent of making his Reports more *brief* yet more *correct* than any other Reporter; —but it is always in the opinion of the *patient* to skip such novelties, along with the Editor's frequent puffs of his patron's commodities

I cannot conclude without paying a tribute of praise to the Editor's disinterestedness, in not raising the price of this Paper when he must be perfectly aware, that all his Subscribers would so readily and cheerfully assent to such a proposal Instances like this, of the total absence of every selfish feeling are alas! seldom to be met with, and their occurrence ought therefore to be hailed as symptoms of improvement in human nature I beg you to mark, that there is no cavilling or captiousness in the charge which is now preferred against you, — no abuse, nor envy, nor animosity, discoverable in the composition The Editor is evidently actuated by the purest of motives and with generous rivalry, strives to make your Paper equal to his own non pareil I entreat you therefore, to beware of noticing it with levity, but to show a proper sense of the obligations you owe to that excellent Editor

Calcutta,
August 21, 1820

Your's, &c.
AN ADVISER.

August 29 1820

INDIAN PRESS

To the Editor of the Calcutta Journal

SIR,

Now that a period of nearly two years has elapsed since the magnanimous experiment was made of abolishing the Censorship of the Press in Bengal it is worthwhile to look back, and observe the results. The gloss of novelty has now worn off the sudden change that was then experienced as if the pure and elastic air of Heaven had been let in upon persons long accustomed to a close and highly heated atmosphere. Even the most nervous habits have nearly accommodated themselves to the change. The mists of prejudice have passed away, and we can discern the objects around us clearly with the naked eye. We are not like the Alarmists in the Asiatic Journal obliged to behold dimly through a glass and in danger of mistaking the fly is our own telescope for an elephant in the moon.

Under the shelter of our ancient Censorship some silly and petulant letters which we have seen would not perhaps have prepared and some ephemeral disputes (which are already almost forgotten) might have been kept out of print. But at the same time a greatness of useful discussion and curious information would have been suppressed. It would be worthwhile in any one who takes an interest in this question to look over a volume of the Calcutta Journal and compare it with a volume of any other Calcutta Paper some years back or a volume of the Madras Papers of last year yet the Calcutta Editors of the olden time were often men of eminent talents liberal opinions extensive local acquaintance and excited by ambition and interest to improve their Newspapers. How far they were checked in their selection of matter by the arbitrary authority of the Censor and how often they were obliged to substitute asterisks for reasons or intelligence is well known to many persons. A curious and very edifying Pamphlet might be published of their Rejected Paragraphs. I can only make room for two instances. On one occasion, where a large Detachment of Artillery was employed on foreign service and served

the batteries at a siege, assisted by a Detachment of Seamen, the Naval Commander in his despatch which was printed in the London Gazette, and re published here, took the whole credit of the service to his seamen, as if they alone had served the ordnance. An Officer who had been on that service, sent to the India Gazette, a statement of facts and figures giving the detailed return of men and office in each battery to indicate the credit of his fellow soldiers. It was refused insertion. We have heard of another instance, where the Report of a College Examination was kept out of print, because discreditable to one individual.

But even where the Censor is upright and liberal in his own sentiments his practice must slide into caprice and injustice. His (work) is extremely odious and unpleasant. The Public justly expect that he should only strike out what is false and slanderous of individuals injurious to the religious prejudices of the Natives, or disrespectful to Religion in general, or to the Government. This is the theory of Censorship, but individuals in office have extensive views of its utility. They consider as decidedly objectionable, every notice of an abuse in Department to which they happen to belong — and they view with a keen sympathy comments on the neglect or mismanagement of others. The Censor from his rank was necessarily on terms of acquaintance with all the principal people in the Settlement, and with all the Heads of Departments. Nor every paragraph which any one dislike, the Censor is blamed and as every abuse that can be noticed must be owing to misconduct or neglect somewhere, every exposure in the Journals costs him a cut, or a coolness, or an expostulation from some dear friend. It is in vain to assure the complainant that he did not perceive that it would offend or apply to him. My good Sir, don't you know that this is in my department — it is all a malicious attack on me — *“un homme comme moi !”* Fatigued and worried by these, complaints and clamours if he had any touch of human infirmity, the Censor would gradually relax in the correct notions of duty to the Public, and draw his pen through every paragraph that was not thoroughly tame or laudatory.

The occurrence of these unpleasant fillips to people who were slumbering in their stalls is the only real evil such as it is, that the abolition of the Censorship has caused. Those who

were thin skinned winced exceedingly at first on being touched but have now accommodated themselves to the change and no person of ordinary intellect still continues to confound notices of public oversight or neglect in an extensive office with an attack on the personal character of the Head of that Department. Sensible men have availed themselves of the hints thus afforded and several important improvements in the Police the Magistracy the Post Office the tonnage allowed for Troops on board ship and even in more important and Political matters may be fairly traced to the discussions in the Public Papers. And although some have disdained to notice anonymous Statements or to attend to remarks from such a quarter the general effect has been very extensive. Men of high minds felt an additional incentive from thinking that they were acting in the face of day and that their services were known appreciated and open to censure by their countrymen. The idlers and the negligent have been stirred up they cannot tell when the glare of day may be let in upon their remissness. Men hesitate to indulge themselves in their afternoon's nap or in protracted tiffins while their public duties are unperformed they are naturally led to enquire personally into many things which they never before dreamt of examining. Involuntary errors are thus rectified and defects supplied as well as abuses corrected before they attract any Pernicious Publicity.

The present freedom of publication has improved the tone of the Newspapers — and encouraged individuals to send to them many excellent papers which under the old system would not have appeared. I may mention the journals of the sieges of Nowah and Asseergurh the interesting journal in the Himalaya and the admirable Sketches of the Piratical States in the Persian Gulph. There have been some valuable Essays on Military Law on Breve Rank on the character of the Natives &c. The great proportion which Military men bear to the other European inhabitants of India especially of the classes who have much leisure to read or much novelty to tell has naturally caused a very large proportion of the original Essays to relate to Military subjects. It was to be expected that among such a number of papers as have appeared there would be a considerable proportion of erroneous and absurd ones but it is edifying to observe how they have been combatted and exposed when they deserved that trouble. A scheme for a Military Fund which was brought forward by an ingenious and benevolent but

enthusiastic Officer and another proposed by Mr King for an *Army Retiring Fund* were fully discussed, and in the end fairly written down. Much has been done to expose the obsolete notion that the Grain Merchants in their monopoly, to enhance the price of Corn all over the country and that Grain will never be cheap until the Government interferes with the grain pits and prevents its being hoarded up. These numerous discussions and disputes in the Newspapers have been for the most part carried on with great good temper and urbanity. The only permanent acrimony has been engendered among your irritable race of Editors and they seem to have discovered by this time how surprisingly little their readers in general care about their squabbles for they have in a great measure left them off. This sort of railing is now chiefly confined to one of the minor Papers who complains bitterly (for example) that his detested Rival gives some extra pages to his Subscribers.

Such is the present state of our Periodical Press since the removal of the Censorship a restraint which was taken off at a critical time. The tenor of New Acts for prolonging the Company's Charter and the change which had gradually taken place in society rendered it more irksome and more difficult to enforce than before. The previous Censorship of publication here has been declared by a very high Law authority to be illegal and while it could not be supported directly by Law it had become less easy to enforce it by arbitrary punishment. Formerly no Europeans could come out to India without the permission of the Court of Directors which they might grant or not as they pleased. By the New Act the Board of Control can allow any one to come out to India unless the Court shall assign reasons satisfactory to them why such permission should be withheld and this class of inhabitants is gradually becoming more weighty and far more numerous. If such persons become Editors and publish a Libel the King's Courts are open for their prosecution and the Libel Law of England is surely sufficiently severe especially here where in Civil actions for Libel no jury intervene to temper the invariable learning of all Judges against alledged Libellers.

But if such men be summarily transported without trial by an arbitrary act of power on the pretext of Interloping tho in reality for having published something disagreeable to their Superiors but which was liable to no prosecution at law what

would they say in England? What is said of such a system wherever it prevails?

There is another important class of our fellow subjects born in India who are rapidly increasing in numbers intelligence and consequence. They have no share in this privilege of deportation. Sometime before the removal of the Censorship a person of this class did commence *The Gazetteer*, which used abundant and licentious freedom in its remarks and attained considerable celebrity from which it only fell when the other Papers better conducted were set equally free. If the restraints had not been removed the eventual demand for better Newspapers would soon have induced some well qualified individual of this class to publish one and it is worth observing that at this moment the two principal Printing Offices in Calcutta and which publish a Daily and a Weekly Paper are both the property of ANGLO ASIATIC Gentlemen. I am far from stating these circumstances to undervalue the boon which was conferred upon Bengal by removing the Censorship; I look upon it as one of the greatest of many instances which we have recently seen of STATESMAN LIKE wisdom. Ability in Government does not consist in goading and spurring a people but in maintaining a gentle rein which yields to their slightest movements yet never abandons their controul which animates supports and unites them.

Of the wisdom of this measure it is not perhaps harrding too much to say that there is no country where the Freedom of the Press is so necessary to the ends of good government and attended with so little real danger. There is perhaps no Government upon the earth more anxious to promote the happiness and ease of the subjects when they know how this is to be done. But no Government is omniscient and how many peculiar causes do there exist here to keep them in the dark! There is no House of Assembly as in every small West India Island (nor could there be a body of this kind at present) there is no municipal body in the Capital there are no provincial states in the interior — in short no body of men whatever that may of right represent grievances which exist or point out to the Government what the people require. There is not even a public Durbár as there is daily at the Court of an Asiatic Sovereign where every one aggrieved may go boldly and state his complaint to the Prince in open Court. There is the

Supreme Government and the Officers of all classes, on one hand — and there is, on the other, the uniform mass of its subjects of whom one has more political influence than another ; — none in truth has any , — there is no middle class In this state of things a Free Press points out to the Rulers many an unknown abuse, and suggests to them many important subjects of enquiry and amendment

The nature of our society is favourable to this being done with perfect safety It is in general acute, moderate, and well informed The proportion of the reading class, and of men who are in easy circumstances among the Europeans, is very great Every allowance would be made for enthusiasm and honest zeal, but an Editor who should indulge himself in private slander and in malicious attacks on individuals would soon reduce his influence, his popularity, and his number of Subscribers Besides there is the terrible English Libel Law ready to punish him if he transgresses its bounds

Lastly, the Government derives the greatest benefit from the increase to its power which is afforded by free discussion Mighty as it is in its foreign relations, it is defective in minuteness of grasp, from the very magnitude of the empire It can cast down and build up kingdoms and it can examine and decide upon general schemes of interior polity, but it cannot perform (and it ought not to attempt it,) the municipal duties of the capital and its port or enter into every petty detail of every subject that is under the scope of its authority Instead of aiming to govern its subjects in every minute particular, with the ignorant vanity of a German or Asiatic Despot, its wiser object is to obtain their assistance to governing themselves This unpaid natural Magistracy, this uniting link between the immediate Functionaries of the State and the mass of the People, this cheap governing of nations can only be obtained by the free encouragement of public opinion and public principles Such services are only to be produced by the stimulus of honest fame, by exciting the emulation of talent, and by the just hope of reputation or the reward and deserving among their fellow citizens

These principles are now perceived to be just, and they will be found of more urgent necessity every year The changes which are operating in India by Time, "that greatest of innovators," have greatly altered the sentiments and opinions of the

Europeans and are fast changing those of the Natives. It is essential to the security of the Government and the happiness of its subjects that there should be some index and exponent of their sentiments and condition — which their Rulers may observe. Such has been provided in the Freedom of the Press. The changes which are taking place in public opinion ignorant or prejudiced official persons who may surround it. In providing for this by the removal of the Censorship Lord Hastings showed the far seeing and pervading energy of his mind. He had viewed the future in the reflection of the past — he had traced the bold outline which time will gradually fill up — and Posterity will see in this more than in any other measure of his brilliant administration that this Ruler of India was one of those eminent men who are above and before the age in which they live.

I am Sir, Yours &c
OBSERVER

August 29 1820

August 31 1820

EDUCATION OF THE HINDOOS

Mr Ward's Letter to the Right Honourable J C Villiers on the Education and Improvement of the Natives of India London 1820

SIR

Having heard with peculiar satisfaction of the interest you and other gentlemen take in the mental improvement of our fellow subjects in India and of the measures in which you are engaged towards forming a society in this country for correcting and enlarging the method of education there I am induced to address you on this very interesting and important subject having during many years residence in Bengal frequently turned my attention to the general state of society there and being deeply sensible of the moral and political advantages which would result from a more extended and better system of education among the natives

In the observations which I shall thus venture to offer to your consideration I shall confine myself to what I understand to be also your object, the instruction of the Hindoos in such branches of knowledge, civil, natural, and moral, as may be grafted upon their existing institution

It cannot be affirmed, that schools are few in India, schools are in fact numerous, In the village seminary, the children are taught to read by writing, they then proceed through the our first rules in arithmetic, and add the copying of a few forms of letters the perusal of one or two mythological fables in the common dialect is the task of the highest class Beyond this they do no attempt to teach, hence a boy soon arrives at the maturity of knowledge which the schools of his country afford, and in consequence, though the Hindoo boys are of quick capacity their powers are observed soon to winter, as though oppressed by a premature age If the appetite for knowledge were supplied with food in due proportions, I doubt not but the Hindoos would become in mental stature almost equal to Britons themselves, many brahmuns in philological knowledge, and in the solution of the philosophical questions of their own schools yield to no competitors

The Shanscrit schools are confined to Grammar, and to this perusal of certain books, which as containing the doctrines of the ancients on law, physic, and philosophy, are committed to memory, and the sense given to the student Lectures are never delivered except as merely planatory of the text and of the comments on these books The professor in each school pretends to nothing farther than to explain some one single book which has been formerly explained to him he starts no new theories, he explains no system, he deduces no consequences, and new works having long since ceased in the country, there is a defined standard of progress, beyond which the present race of Hindoos never expect to proceed A Bacon has not appeared among the brahmuns of India

Throughout the whole process of education therefore, the mind receives no expansion, and, which is still more to be deplored, no moral impression Hence old theories and superstitions are believed without examination, and the most consummate absurdities received as the clearest demonstrations

As the attainments of the ancient are supposed to be far beyond the reach of the moderns to dispute their theories is not considered as absurd merely but sacrilegious

Yet it is the want in the village schools of books containing the first elements of the sciences and of morals which is most to be deplored for we are not to expect that society will improve from the philosophical dogmas of the schools but from the general diffusion of knowledge among the middle ranks and by raising the very lowest ranks of the population into thinking and enquiring beings Not a single book on morals on the duties of creatures towards each other or to their Creator is to be found in any of the common schools throughout India

The consequences of such a state of things are most deplorable indeed these victims of ignorance are absorbed in the gratification of those vices to which the natives of India are constitutionally disposed having nothing in their education or in the moral feelings or state of society to counter act the correct bias of the uncultivated heart Seduction and concubinage prevail to a most shocking degree and unnatural crimes are too common and hence it is that females are married even in childhood to prevent their early ruin Falsehood is so common that I never knew a Hindoo who felt the least scruple on this head or the least shame when violations of sincerity were brought home to him The Hindoos laugh at the English idea of discovering truth in a court of judicature by the examination of witnesses and perjury may be purchased whatever price is offered the false swearer is called a four annas man The English Judges are often deeply embarrassed when they have to pronounce upon a cause in the examination of which the witnesses on both sides have sworn in positive contradiction to each other As these people have no moral sense it is not strange that the word conscience should not be found in their language

If these views of the native character be correct we need not ask whether the Hindoos are honest every virtue must be built on some excellency inherent or acquired where there is no foundation it is in vain to look for an edifice and where there is no root in vain we look for either tree or blossom or fruit No man in India confides in the promises of another or leaves any thing of importance to the probity even of his own

brother This state of things is the source of endless litigations and in hardly any part of the country can the English magistrates clear the vast accumulation of causes brought for trial This picture of the state of society is not over coloured and in every other relation of man to man did the limits of a permit it would be easy to shew that the natives of India are thoroughly depraved that in fact we have in this pagan society the absence of all real virtue and a disposition to every vice Because the views which are more peculiar to colder climates and to the bodily constitutions and modes of living in those climates are not found among the Hindoos some have called them virtuous but constitutional qualities and dietic masages are not virtues *Virtue is the offspring of moral principle*

Ignorance is not only the parent of vice but of superstition also the Hindoos are therefore exceedingly degraded by their religion they dread every extra-ordinary appearance in nature, as well as the influence and anger of imaginary beings they tremble before an angry bramhun supposing him to be invested with some secret power to bless or injure those beneath him The worship of the elements of lifeless images of the most flagitious deified heroes and heroines could not exist if the minds of the great body of the people were but enlightened The sight of the degradation to which rational beings are thus reduced in prostrating themselves before dead matter or the personifications of vice is most humbling to those who partake of the same nature but who have been raised to a higher state of intelligence

The miseries brought on this nation by their superstitions are most shocking Probably not less than two millions of persons exist in Hindoosthan in the character of religious mendicants profligate in their manners and preying on the industrious orders These poor wretches are seen on the high ways some with an upraised arm perfect stiff and incapable of use exhibiting in this extra-ordinary mode the very nature and baneful effects of mendicacy and others may be observed measuring the distance between two sacred places situated at the northern and southern extremities of India by the lengths of their own bodies others wander through the streets perfectly naked and almost all bear the marks of brutality filth and disease on their bodies Multitudes of these mendicants male and female die by want and premature deaths on the roads and at these sacred places the resort of

pilgrims and very many are immolated by drowning themselves in the sacred rivers. An officer who had resided at Allahabad lately assured me that he had in one morning seen sixteen women drown themselves before his own door at that place, and he might have seen more thus put an end to life but he was unable to endure the sight any longer. The superstitious practice of seating themselves on knives placed erect of piercing the tongue of running cords through their sides of swinging in the whist suspended by books run through the flesh of the back, of dancing upon hot coals in honor of their deity these practices which I have more than once witnessed could never exist if the mind were illuminated by science and purified by a moral education.

The effects of a want of education are still more prominent in the other sex for the Hindoo law forbids to one half of the population every ray of mental light not a school for girls is there to be found in all the continent of India. Menu the great Hindoo legislator, says "Women have no business with the text of the Veda thus is the law fully settled. Having therefore no knowledge of expiatory texts sinful women must be as foul as women must be denied all access to knowledge, doctrine that women must be denied all access to knowledge, and left to be as foul as falsehood itself has involved them in a state of degradation and vice unknown perhaps in every other part of the world.

The Hindoo female having no education nor any sufficient employment in her youth lives in a state of idleness with other girls and becomes an early prey to vice. Sewing and knitting are unknown to the Hindoo women they may indeed be said to be ignorant of all that is included in the terms making and mending among Europeans. The females of common rank having only one piece of cloth in their suit of cloths no time is occupied in dressing and were it not that bathing occupies a good part of the morning the female except cooking for the family and spinning in some families would have nothing what ever to do. The very poorest might find time enough to cultivate the mind (and this is true also of the male population), but alas! they do not know a letter of the alphabet they therefore repose in indolence and like a stagnant pool become putrid and destructive.

In this state of inactivity the female is if a person of any rank a prisoner in the house not is she there permitted to converse with any except females uncultivated as herself she must not even look at a person of the other sex unless a very near relation Thus she is not allowed either to derive or to communicate good by mixing in general society If a friend calls and converses with her husband she must retire into another room in short she is treated as a slave in her own family she is not even allowed to eat with her husband but having prepared his food she stands and waits while he eats after which she is allowed to partake of what he leaves To this employment are to be ascribed the endless intrigues and petty quarrels among the lower classes of females in India whose disputes and public abuse of each other are most disgusting

You will not now be surprised to hear that the Hindoo female is exceedingly superstitious The restraints under which the rich are placed hide them from view but women of the lower classes crowd to the public festivals and load themselves with offerings to the images though they stand at a distance from the crowd yet while looking on the idolatrous procession these females appear to be filled with an enthusiasm not to be seen even in the men But Sir the ignorance in which they are held has prepared them to renounce all the tenderness of the sex in the strongest of all natural affections the maternal is comparatively weak among them so that among the Rajpoots and other tribes where the influence of false principles has for ages violated the first feelings of the heart of the mother with her own hands put her female child to death as soon as born, while among other having made a vow to some deity promising to sacrifice to him the first child he shall bestow upon her is seen drowning her offspring in some sacred river Thus the interrogation of the prophet is answered in the affirmative though considered as almost a libel on the female character

Can a woman forget her sucking child that she should not have compassion on the son of her womb the monstrous fact is realized to the dishonor of human nature among a people imagined by some to be the most mild and humane of mankind and even among the softer sex of this people it is realized that they may not only forget the sucking child but become its murderer

Under the influence of the same ignorance and superstition the Hindoo female after giving a demanded proof of her courage

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Thus we see, that the Hindoo female is in her birth undesired, her education is totally neglected, in her family she is a slave a prisoner. And in this state of ignorance and degradation, unable to discharge the duties of an enlightened mother, we at length see her put forth her hands, at the call of the demon of superstition and strangle or smother, or drown the infant of her womb. Nay further, on the death of her husband she ascends the funeral pile, and is burnt alive by the hand of her own child, or is immured by that child and other relatives in tomb prepared for her by their hand, and which, at their bidding closes its mouth and swallows her up.

But yet these females, thus kept in ignorance, and immolated on the altars of idolatry, are quite capable of the highest cultivation. and notwithstanding the immense disadvantages to which the female sex is subject there exist two or three modern instances of mendicants or pilgrims of this sex, acquiring the Shanscrit, and instructing the man in the most abstruse parts of the Hindoo philosophy. Nor can I doubt, but that if English females could be persuaded to live in India and devote their lives to the improvement of their own sex there, schools for girls might easily be obtained till at length the prejudices of the natives against female education would be removed and the many millions of females in India thus raised from the most abject state by the exertions of British females would assist in raising and improving and solacing the other sex and fixing in the hearts the love of the British Government and of the English nation so as to attach them to us for ever.

Another effect of communicating knowledge to our Indian fellow subjects would be, that habits of economy would be acquired, and the sums which are now spent in worthless ceremonies and shews, in marriages and funeral rites would be laid out in family comforts, in the building of better houses, laying in better furniture, and thus encouraging tastes which in the end would reduce to the benefit of this country. At present the Hindoos of the middle ranks not to speak of the lower, want nothing which can be supplied from England — sixty millions of subjects requiring not one article from the governing country! improve their faculties they will learn how many ways they may increase their rational enjoyments, their industry will hence be stimulated to procure them, and

they will seek advancement to a more highly improved state of society

Knowledge will also dissolve the chain of the Caste the grand evil in the constitution of Hindoo society, of which a volume could not adequately describe all the baneful effects Men cannot be held in such a slavery of barbarous institutions after they have acquired strength of mind to think for themselves The caste being no longer observed a hundred things excluded by it will come into request, and the comforts which will flow from such a state of emancipation, will be innumerable Unlucky and lucky days and good and evil omens will be disregarded the natives will visit either countries and the improvements seen in those countries will be , and their adoption no longer dreaded

The love of knowledge being excited books on every subject will be in request At present the Hindoo reposes in a state of mental idleness and through itself has become a burden but having acquired a knowledge of the elements of science in the schools we shall have introduced he will not be satisfied without acquiring that body of information which he will then know to exist Thus idleness will be banished and the love of knowledge and improvement will be diffused throughout families till the population rise to a state of real mental existence and learn how to acquire the greatest quantity of happiness and to diffuse the greatest portion of good Schools will become established by the natives themselves and all the books of science and general knowledge which we have introduced amongst them will be multiplied and diffused all over the country

Then will be known and felt the superior blessedness of a family thus cultivated in a family herding together only as brings conscious of certain animals wants In the reciprocal kindnesses of two minds enlarged and improved by knowledge, the husband and wife will find that they are destined by Providence while imparting a thousand blessing to each other all derived from cultivated minds to train up to useful and happy life and a family of children whose mental improvement becomes the first of their cares and their richest reward

The English nation will also find an ample recompence for all it shall expend of care and property in this work of improv-

ing the mental condition of our Asiatic fellow subjects for the elevated morals which will be thus imparted will provide the Government service in the lowest offices men of information and men who will have a character to sustain whereas now these ignorant natives clothed in a little brief authority are the greatest oppressors in the country They will find to their improved morals and the administration of justice greatly facilitated and improved and the government will not merely have to direct an amazing quantity of animal strength which may easily be turned against them but minds loyal from principle and possessing a deep sense of the benefits conferred upon them

I would recommend that through the Society for the improvement of India which you wish to be formed in England Auxiliary Societies should be formed in Calcutta Madras and Bombay to collect information publish it and apply the funds raised in India and Great Britain to the great object The soliciting of information from all parts of India respecting the present state of society and the best mode of enlarging and improving the native mind and publishing it could not fail to be attended with immense advantages to India The funds might be employed in making grants to those who have established native school to the School Book Society the Hindoo College and to any other institution which has the improvement of India for its great object Into the committees of the society in Calcutta the most intelligent native should be invited that their minds may become interested in the improvement of their country The School Book Society thus aided would soon be able to send forth many translations from the English into the languages of the East The Calcutta Auxiliary might encourage subordinate societies for the improvement of the roads the arts agriculture stock buildings &c. &c throughout the country

Such a society might patronize the formation of a medical college in which certain professors should teach a large number of native medical students annually and grant diplomas or certificates to those qualifying themselves The good which such college would achieve is incalculable for at present the health and lives of this immense population are in the hands of the veriest quacks in the world

It has been urged that the Hindoos are already so virtuous that they stand in no need of improvement but how should

a people be moral who have no correct ideas on the nature of moral evil, who consider vice as something appended to human destiny rather than as produced by voluntary agency, provoking to the Deity, and deeply injurious to society? How should a people be virtuous who are actuated by no desire or hope of becoming so and whose education supplies no means of awakening those desires or hopes? There is nothing in the institutions of the Hindoos which cultivates or promotes virtuous dispositions, their daily worship at the Temple is performed by the priest alone, the services which they offer individually after ablutions, consist in the repetition of forms which have nothing of moral sentiment in them, the writing which contain any portion of morality, are never read in public, nor are any institutions ever given to the people that can mend the heart or the life, no, not in the schools, nor in any part of their system of education And to all this, that the deities which they worship are the very personifications of vice, and that the dances, songs and other exhibitions at the public festivals are so impure, that like the overflowing of the Ganges, the whole country is inundated thereby, and at length becomes a vast mass of putridity and pestilence From whence then should the Hindoos be a virtuous people? The boy has nothing in his education to enlarge or improve his mind, and deter him from vice, as he grows up, he mixes with a body of a youth without principle, is and devoted to an unrestrained gratification of the passions as he enters on the business of life, he becomes immersed in excessive cupidity, and desire after the acquisition of wealth, and in attempting to realize which he considers all means as lawful Throughout the whole course of life he is brought under no religious instruction he has no friends whose example or advice can restrain or improve him on the contrary, the whole moral atmosphere in which he breathes is infected he reads no books which may deter him from the practice of vice or encourage him in the pursuit of virtue he considers that all his faults arise out of his destiny, and are inseparably connected with his existence he has no hope in the efficacy of reformation and repentance and his very religion in its public shews and festivals holds up to him examples of the most finished licentiousness and profligacy, and thus excites within him that concupiscence which involves him in the deepest impurities

To meet the case of any people in such circumstances, especially where this demoralization has extended its influence to many millions of victims must be the duty of a nation so raised and blessed as England. But, these people are our fellow subjects, they acknowledge the same monarch and government with ourselves, their country having become ours has been called the brightest jewel in the British crown. Providence in committing it to our care, rather than leaving it in the hands of those Musulman spoilers who made it a desert, or those revolutionaries who would have rendered it still worse than heathen did not surely intend that it should remain a terrific jungle (wilderness) the habitation of every savage breast, but that it should be cultivated till sixty millions of minds be brought to answer His benevolent purposes in their creation. In short, these people are embarked in the same vessels as ourselves and he would ill repay his preservation from a wreck, who, being saved should refuse to listen to the dying cries, and to attempt the rescue of his fellow passengers.

But we are only called to cultivate the minds of our Indian population by every motive of gratitude to Providence, and compassion to those who thus suffer from the prevalence of ignorance and error, our own safety, and the preservation of the British power in that country, demand it. Our danger lies in our greatness and in the immensity of our Indian territory and population. Its want of adhesion to the British government is a most alarming consideration, the people are content under our sway, and can perceive its superiority to that of every other power under which they have been placed. But would they bear a shock? would they repel an invader? might they not be prevailed upon by a native or even a foreign pretender, to turn their arms against us? These are questions of so delicate a nature that no one wishes to discuss them and yet every one can discover, that whatever can attach this immense population to us from conviction and a decided preference is most absolutely necessary. I have sometimes thought that a British coinage the introduction of some of the British laws and some orders of nobility given to India might be desirable and would probably do much to secure these possessions to the British crown. To seek their improvement and attachment to us by any means which should forcibly dissolve the caste, is impracticable and would be highly impolitic, but the whole country will go into an improved system of education

Schools set up by the English are very popular and nothing can be more easy than to give them all the elements of modern science and all the transforming ideas of that morality which has been communicated to us through the sacred scriptures. The effect of schools in attaching the persons taught to their instructors was never more exemplified than in the Musulman schools in Africa as mentioned by Park. People are seldom so thankful for any thing as for knowledge a Hindoo is taught to reverence his teacher more than his parents. The former he is instructed to revere as the author of his intellectual existence the latter as bestowing upon him more natural existence this is the doctrine laid down in the Hindoo writings and in the reverence shewn by pupils of the learned class to their preceptors familiarized to all in India, and thus what is now seen in such instances to exist might in time become a sentiment generally felt.

Schools then are hailed with gladness by the Hindoos and so will any other improvement which does not affect their comforts by infringing the rules of the caste. The consequences of losing caste that is of losing rank in society for caste however sanctioned by the Hindoo religion is essentially a political institution and one of mighty power. The consequences of losing it are so dreadful that the people are feelingly alone on this subject but on every subject not affecting their comforts as members of society I am sure Sir that the Hindoos are as open to improvement as any people on earth hence schools whatever established have been popular.

When I left India the diocesan schools under the direction of the Lord Bishop of Calcutta and the diocesan committee were likely to be very useful and such were the openings for schools in India that every body of Christians there and almost every individual desirous of improving the mental condition of our *Indian subjects had begun to promote them.* The society of missionaries of Serampore have pursued this object more extensively than any other body in India and I shall beg leave at the close of this letter to add some extracts from their reports on this subject. A society for the exclusive purpose of establishing school had been formed at Calcutta before I left India but had not been long enough in operation to supply much information on this subject. The government have for two or three years appropriated nearly £1000 a year as an experiment for the

support of scheme, and in the villages where these schools were established the people recognized them as government schools and were pleased that the government should take so much interest in the happiness of their children. The Marquis of Hastings had also extended a very liberal patronage to the Serampore schools, subscribing 6000 rupees to the formation of schools in Rypootana. With the benevolent hope of civilizing the people who had been most active as plunderers or freebooters, and in the eastern parts of Bengal the rich Hindoos had joined in a society for the promotion of schools and had become annual subscribers to a large amount. The names of Sir Edward Hyde East and the other judges of Mr Dowdwell and the other members of council of General Ochterlony, Sir John Malcolm and the heads of the army are among the subscribers to the formation of schools. In short, such has been the interest excited respecting the native schools in India that they have received the patronage of gentlemen in the highest offices under the government and the longest residence in the country from one extremity of India to the other.

The eagerness of the people to send their children to these schools was most manifest for the reports of the Serampore schools declare that petitions for schools by the inhabitants of villages at twelve miles or more distant from Serampore had been sent in great numbers many of which were rejected for want of funds and partly because they were at such a distance from Serampore that they could not be visited with sufficient vigor.

The mind of the Marchioness of Hastings after she first arrived in India became exceedingly affected with the ignorance and consequent misery of the natives and she established two schools under her own patronage near Barrackpore the country residence of the Governor General. In various other ways and especially during a journey to the upper provinces she took the greatest pains and engaged in every plan which promised to promote the improvement of the country. But a society now in full operation and very likely to be extensively useful the Calcutta School Book Society owes its existence entirely as I am informed to the suggestion and first efforts of this most amiable and illustrious female. A number of elementary works have been published by the society and distributed amongst different schools and an edition of Goldsmith's History of England abridged was in the press when I left India translated into the Bengalee language.

The Hindoo College is another institution at Calcutta having for its object the intellectual improvement of our Asiatic subjects. This College has been established some years but for want of more funds a considerable part of the plan is unrealised. The intention of this college is to impart through the medium of the English and the Asiatic languages a liberal education to Indian youths as possible and if the plan can be realised no doubt that a number of young men the sons of the higher ranks will obtain sound learning and become by their example and influence the most powerful agents in the country in improving its institutions and raising the population from the ignorance and misery into which it is plunged and thus for the rich in the Hindoo College and for the poor in the native schools the most ample provision may be made.

To communicate a knowledge of the English language to the most opulent and respectable families in the metropolis of India is I conceive a most desirable object since the wealth and leisure of these families are sufficient to enable them to acquire a perfect knowledge of our language and thus realize all benefits of an English library. This would unite them most intimately with the government and enable them to unite in the happiest manner with those Europeans who have at heart the highest good of their country. There may be also among the mercantile class in India a number of persons willing to acquire a knowledge of the English language in order to recommend themselves for employment for such persons however the private schools already existing in the capitals of our different presidencies may be found sufficient or their number may be increased. But I should consider any attempt to instruct the whole population through the English language as most pernicious because involving the entire exhaustion of all the funds that can ever be devoted to the improvement of India without securing an atom of real good. The little success of attempts of this kind long carried on in Ireland and even the inadequate benefit derived from such attempts in Scotland may I hope prevent the imitation of them in India where the population needing instruction is so immense and the greater part of it entirely unacquainted with English society and manners. If it be ideas which we want to communicate in the people of India then this object can never be obtained but by transfusing European knowledge into the languages with which they are familiar. But as I hope there are now scarcely any indivi-

duals who are the advocates of this plan, except for the highest ranks of Hindoos I will bring forward no further arguments to combat it

But it may be asked, will a proper system of education through the medium of the native languages accomplish all we wish for India? This cannot be doubted. The operation of schools may be slow, but it will be sure. Knowledge is light, and light will disperse darkness, knowledge is influential, and will correct the follies and baneful effects of ignorance. *Give but a taste of the value of knowledge to India and then she herself will carry on the work begun.* At no distant time it will become easy for government to establish village Schools, taught upon the plan of the new system of education and using such books as will secure the illumination of the mind. A school house may be built for six pounds and the Master's salary will not be more than nine pounds a year. What village, containing seventy two houses could not subscribe a Rupee for each house or two shillings and six pence a year, to pay the salary of the school master? Knowledge is virtue, is not Scotland compared with Ireland a demonstration of this? Schools then will, if established, produce all that the benevolent heart can desire for India and, as might be shewn, if the proper limits of such an address as this permitted it, attach the people by indissoluble bonds to the parent empire.

Soon after I returned to this country, a gentleman observed to me that India had never yet had a sufficient degree of attention paid to it, that amidst all the efforts to improve mankind now in operation in Great Britain India with her sixty millions of British subjects had been most strangely and most awfully neglected. From a pretty long residence in the East and a considerable predilection for that country, I hailed this sentiment as highly just and proper, and I do hope Sir, that Asia will ere long call forth all the energies which will be necessary for her intellectual cultivation. Never did a finer field present itself to the eye of the philanthropist, and never was there a field that would so richly pay the cultivator. Behold its length its breadth, and let the value of the expected crop if possible, be calculated. It is said that at one heathen festival (at Hurdwar) not less than a million of people assemble. What a multitude of towns and villages must have supplied their quota to this vast assemblage! But what must be the moral circumstances of these towns and villages that could have furnished

many creatures, all drawn together to worship the source of a tree ! Who is there then in this, the glory of all lands, raised to by the distinguished blessings of Divine Providence,—who is there that does not hasten in his best feelings to the spot from whence so many cries of distress are heard , where so many millions of lively and most interesting children and youth are left in a state of the deepest poverty of intellect, for want of that education which every child of poverty in Great Britain can enjoy ! Who is there, possessed of the common feelings of humanity, that does not long to be transported to the spot where so many native oppressors have been for ages depopulating, demoralizing and making waste one of the finest portions of the earth , where so many horrid rites are practised ? Who does not long to draw out the books from the torn back of the worshipper of the demon of destruction , to wrest out of the hand of the operator the lancet that is to pierce through the tongue of another of these worshippers , to draw out the cords from the bleeding sides of another to persuade the infatuated pilgrim to forgo his journey of thousands of miles , the self murder to abstain from the dreadful act he meditates on the banks of the Jumna , and the widow from rushing into the flames of the funeral pile ? Who is there that does not long to contribute to the amelioration of so interesting a people , such an immense empire , attaching it for ever to the only country on earth capable of accomplishing its vast destiny, and raising it to the state of moral and intellectual culture, of which it is so capable ?

I congratulate you Sir and the gentlemen with whom you are connected on the grandeur and beneficence of the plan you have before you , hoping that a Society, with means commensurate to the greatness of the undertaking will be formed to the British metropolis and that through your benevolent efforts, Asia will progressively receive her full share of the blessings which have made our United Empire pre eminent among the nations of the world I shall now beg leave to conclude this letter already much longer than I wished it to be and shall append some extracts from the report of a society in India who have carried their researches further on this subject, and have been more successful than any other in the education of the natives

I have the honour to be, Sir,

Your faithful obedient Servant,

WILLIAM WARD

London, Jan 5 1820

September, 1. 1820

POLICE DUTIES

To the Editor of the Calcutta Journal

SIR,

The murder of a poor woman, a few days ago in the Town of Calcutta, and the apparent difficulty of detecting the murderers, induce me to detail an occurrence which happened yesterday evening, and although giving it publicity may not tend probably to render the Tannahdars less indifferent than they are at present, it may prevent other Gentlemen from subjecting themselves to the insolence of a Tannahdar, by a belief that they are stationed in the different parts of this large City to preserve the peace, and that in giving them notice of a tumult he was only performing a duty due to the Public

In turning the corner of the Burial Ground Road, yesterday evening, I observed a crowd of people assembled in the road round the body of a poor Grass Cutter who it appeared had been most unmercifully beaten by some Natives and lying in the road, not, (as far as I can guess) above three or four hundred yards from the Tannah which nearly fronts the end of the Burial Ground Road at the corner of the Lane which leads off to the back of Bally Gunge

As the poor man appeared much hurt and was lying in a place to receive further injury from carriages and horses passing, I was induced to call the circumstance to the notice of the Tannahdar, who very cavalierly told me his Tannah was not in the Town of Calcutta, although it stood on the road side, that the Malek of the Road was his Master, and that he cared for no one else, with several other civil observations, indicative of his utter contempt and indifference, from which I am induced to believe that Robbery or Murder, agreeably to his notions of his duty, might be committed in front of the Tannah provided it was only in the Town of Calcutta

Your insertion of the above may prove useful to other Gentlemen as ignorant as myself who after a residence of 25 years in this country, really imagined that it was the duty of every Peace Officer to repress violence, whether within or without the Town of Calcutta if it happened immediately in his presence

Chowringhee, August 23, 1820

CIVIS

MARKET OF OPPOSITION

To the Editor of the Calcutta Journal

SIR

A material change has taken place in the price of grain here and the quality brought to the Market is much better than usual. By the wise measure of our Commandant a *Hath* has been established by which a competition among the dealers has taken place destroying at once the root and the cause of monopoly. The inhabitants of adjacent villages are invited to bring their own Grain to this market free from the enaction of duties and the nomination of nericks with every protection to their property so that they are enabled to dispose advantageously of the produce of their labours at an easy rate and hence procure a quick sale. Unshackled by the imposing measures of a few wealthy Dealers the Husbandman is now independent in the disposal of his little store and secure in the realization of immediate payment. That this principle is undeniably the best for preventing monopoly it may be only mentioned that previous to the institution of the *Hath* (or Market of Opposition) Grain was selling at from 8 to 10 seers for the Rupee it is now 18 seers and Wheat sells at 16 a convincing proof of the benefit derived from it.

The weather has been remarkably cool general health prevailing among the Troops and a plentiful fall of rain must speak highly in favour of this delightful climate. Celery asparagus carrots turnips cabbages and green peas with most excellent salads have been observed on a Resident's table at this station in the early part of this month an instance of the extreme fertility of the soil of Saugor. The country has been in a high state of cultivation and a plentiful harvest has been the propitious result in raising the poor and industrious above the grasp of poverty.

Saugor Aug 15 1820

A RESIDENT

September, 6, 1820

LIBERTY OF THE PRESS

Let gentlemen look round the world, and, he would be bold to say that whoever observed the present state of the intelligence and manners, — of the science of political government, — of the improvements in the useful arts of life, would acknowledge that the blessings which man owed to the Press, were beyond the reach of the Press even to describe, — Mr Fox's Speech on introducing his Libel Bill

Well might it be said by the great statesman whose name graces our motto, and better it could not be said, that *the blessings which man owes to the press, were beyond the reach of the press even to describe*. But, if the liberty of the press be, what we firmly believe it is, that political blessing which includes all others or that, at least, without which all others would become curses; how much does it behove all those who perceive and feel its value, to struggle, not facetiously or indiscreetly, but with all the intrepidity which virtue and good sense authorises, to defend and preserve it? The liberty of the press embraces all other liberty, civil and religious. Without it no people or government can be free. But liberty, we are well aware, is not licentiousness, nor will a liberty of doing all which is lawful justify any one in doing any thing that is criminal. Yet, great care must be taken not to push the maxims adopted in one particular branch of our laws, for the more easy comprehension of its doctrines or for the purpose of exaggerating the guilt of offending against its rules into universal maxims to the overthrow or prostration of the leading principles of our constitution. Revelation itself would not be found consistent, if, neglecting the scope and spirit of each particular passage, and the limitation imposed by contexts, we were to push every detached expression to its utmost verbal consequence. Similar errors, we conceive, have been committed in transferring the language of the law of libel to constitutional law forgetting in the transition how far we ought to be guided by constitutional principles, which from the very nature of our government, are and ought to be paramount.

The liberty of the press it has been said, is not established by law, and if it exist at all, it does so only by tolerance. They

are either very ignorant very much prejudiced or very intolerant we conceive who can tolerate such a doctrine But supposing for the moment that it is not established our answer would be that it is no worse situation than our right to eat to sleep or to take exercise None of these rights is established by law But none of them is forbidden And such rights as are not taken away by positive law are permitted by it and established by nature — by the law of sound reason and good sense which judges even have been said to place above statutory enactments We say no such thing but we do say that the Legislature is held to proceed upon rational principles and that if any one of its acts be susceptible of two interpretations that is to be adopted which is most consistent with natural justice and our great constitutional doctrines Now one of the latter and it is rather a fact than a doctrine is that we live under a legal limited monarchy These are the words in which the leading proposition in our Scottish Claim of Rights is expressed and that declaration of the Estates of the kingdom goes on to say that *James the Seventh did invade the fundamental constitution of this kingdom and altered it from a legal limited monarchy to an arbitray despotic power, to the violation of the laws and liberties of the kingdom* Some of our readers may think this very true or very unnecessary but we beg their pardon it is neither the one nor the other in times when the radical principles of the constitution seem to be either denied or forgotten

* * *

Our ancestors at the time of the Revolution complained of officers of the army being judges — of the imposing of exorbitant fines — of imprisoning without expressing the reason — of causing to pursue and forfeit persons *upon stretches of old and obsolete laws upon frivolous and weak pretences upon lame and defective probations* — of subverting the right of the royal burghs — of disposing the judges to arbitrary courses — and by the advice of evil and wicked counsellors of “inverting all the ends of government where by (as the declaration proceeds) he hath forfeited the right to the crowns And then the Estates go on to declare all such proceedings on the part of the executive to be contrary to law and also That it is the right and privilege of the subjects to protest for remedies of law to the king and Parliament

That it is the right of the subjects to petition the king and

that, for redress of all grievances and for the amendment strengthening and preserving of the laws Parliaments ought to be frequently called and allowed to sit and the freedom of speech and debate secured to the members. And they (the Estates of the Kingdom) did claim demand and insist upon all and sundry the premises as their undoubted rights and liberties and that no declarations doings or proceeding TO THE IRLJUDGE OF THE PEOPLE in any of the said premises ought in any ways to be drawn thereafter, in CONSEQUENCE OR EXAMPLL. But what it may be asked has this to do with the liberty of the press? Why, every thing! This is the contract made by the Estates of the Kingdom not for themselves but for the people at the Revolution. It is the charter of our rights the title of the King to the throne subject of course let it be always understood to the modifications to be at any time made by the legislature. But we see here also the great object of frequently calling Parliaments — not meetings of Parliament. It was to be for the redressing of all grievances for the amending and preserving of the laws! But how are grievances to be redressed if they are not to be stated? How are laws to be amended if their tendency and expediency cannot be considered and discussed? There can be no such rights as those our ancestors fought for bled for and died for if the people cannot talk about the subject of them write about them and in short exercise the liberty of the press respecting them. When the law gives rights it gives also the means of exercising them.

* * *

How much have the Whigs been stigmatised on account of the expeditions to the Dardnelles and to Buenos Ayres of giving Lord Ellenborough a seat in the Cabinet — of doubling the Income Tax? Our opinion of Whig principles is not affected by any thing that has been said on these or other topics — though we regret some partnerships and some misfortunes but who ever heard of the Tories being arraigned for sedition because they arraigned the Whig policy which has more than once been that of an existing administration? Why then should we be precluded from examining the policy of a Tory administration? How often have the friends of Ministers met to fulminate against blasphemy and disaffection? How often have they on the pretence that these crimes are increasing sought alterations of the laws — suspensory bills gagging bills disarm

ing prevention bills, and bills for restricting the freedom of discussion? But have the people of Britain the right only of seeking new laws against their existing liberties? Is not the justice or expediency of each new law a matter of opinion? And have not the people as good a right to ask laws which shall protect as laws which shall crush their liberties? One man worships the Pitt system, as that which has carried England to the very pinnacle of glory! Another looks upon it as a system which has plunged England into an abyss of ruin and misery. The one looks only to productive government contracts, new peerages, and brilliant victories. The other looks to the destruction by that system, of about 450 millions of *borrowed capital*, the expenditure of about 1290 millions of capital raised by taxes an increased taxation in time of peace of more than 30 millions, an increased burden of more than 20 millions annually on account of the corn laws and of 8 millions of additional poor rates, all which has to be borne by a people whose capital has sustained a frightful diminution, and which is daily sustaining more by the continuance of these burdens

* * *

Let the tide of influence and favour flow as it may, the great principles of justice of our constitution — of our laws, remain unchanged, and the legal rights of Tories Whigs and Radicals are still the same. Christianity we have been told, is part and parcel of the law of the land. As an abstract truth, separated from certain uses that may be made of it, we are glad of it nay proud of it but is not the *liberty of discussion*, — not a part and parcel of that law also? It is part of our daily food — it is the common mental nourishment of every man in the kingdom who has the slightest pretension to education or letters. We cannot open a treatise on Government or morals from Milton and Locke down to Stewart and Paley, or a poet from Shakespeare to Thomson or Cowper or Campbell, without imbibing the principles of freedom and free discussion. It forms the very spirit of our literature it is the soul which has animated every thing great or good that has been performed by the British people. But we must pause for the present only to resume this mighty subject as occasion offers. We intend, indeed to make the liberty of the press a *standing title* in our pages under which we shall as our reading enables us lay before our readers, the opinions on this topic of all the genius and patriotism that have ever flourished in our country

September, 12 1820

LETTER FROM A COUNTRY BORN

To the Ghost of the Asiatic Mirror

MR GHOST,

I am a Country born and thanks to my Father for the advantages derived from an European education and the liberal ideas and principles imbibed thereby — I have been able to appreciate the value this country is of to England and this has induced me to draw the attention of the Government thro the medium of your Paper to my numerous class of Brethren who are now spread over the surface of India and I hope that my weak endeavours may reach the attention of the mother Country and that means may be adopted to make useful and not dangerous Scions of the mother Stem

To the present Ruler of India we lie under the greatest obligations not only for his endeavours to make a suitable provision for us but also for the very liberal sentiments he has always shown towards us

What led me to the subject of this address was a survey of the old Roman History and the mode adopted by that powerful and wise nation towards her colonies How very different that of England has been may be seen by a reference to the History of the latter end of King Geo II and early part of Geo III's reign

In all countries whether ceded to or conquered by the Romans it was their first endeavour to colonize so as to have a stronger tie than mere conquest upon their new subjects — these colonists intermarried with the natives and by the learning and useful arts introduced by them the conquered gloried in the name of being Romans and when in the course of events the mother country fell into decay her colonies rose up (altho for a time over run by the northern hordes) and flourished in the form of the Governments which now diversify the present map of Europe

During a period of 120 years that England has been connected with India thro the medium of the Honorable Company the increase of my Brethren has been enormous and must exceed 80 000 souls — and this population ought to be directed by the fostering hand of Government so as to form the first link

of that vast chain which should connect the two countries intimately together

Although it rests with the Head of the Government to do this in the manner he may deem most proper, yet I beg leave to make a proposition which perhaps may lead to some other that may be more suitable to his vast and extensive ideas

Under the interior Police, there is an immense establishment of Burkundosses I would recommend these people to be formed into regiments of Nujeebs under the entire control of the Civil Authority, receiving their present pay, but put under the command of veteran European Officers from the Line, or Pension Establishment, each regiment to consist of 2000 or more men, having 1 Lieut Colonel, 2 Majors, European, 2 Captains, 8 Lieutenants and 8 Ensigns, Country born, under them

The pay of the Lieutenants to be 200 rupees per month, and the Ensigns 120, — 2 Country born Assistant Surgeons on 200 rs pr month and 2 Apothecaries on their present allowance to be attached to each regiment Most of the Soubadars could be appointed from Native Officers from the Cavalry and Infantry, deserving people who should officiate as Thannahdars This would hold up a most grateful provision to the Senior Native Officers of the Army, whose long and meritorious services deserve something of this kind — It would also be a great saving from the pension establishment, and admit of promoting active Officers in the Line exclusive of the greatest benefit being derived to the Country — as the enormous sums that are levied by the present Thannahdars from the Ryots exclusive of extortions from the Malgoozars would be put a stop to, and an energy infused into the Police System, so that robbery would soon be exploded, and the vast sums of money paid by Government as subsistence to Bundeewauns would be done away with, and more than trebly recompense them for the additional expence of the Country born Officers — Guards from these Corps should also be allowed to each Tuhseeldar of the Zillah, and to prevent the ancient practices occurring stated reliefs should take place the whole of them — They should also be clothed in the produce of England — Coarse blue broad cloth — and their arms be the rejected muskets of the line To each battalion 2 Grenadier companies should be attached clothed and disciplined in the regular system receiving 5 Rs per month and who should do the duties of escorts

with the Civil Authorities; and to each regiment should be attached 150 Horse upon their present pay of 15 Rs per month, to do the duties of the Magistrate, Collectors, &c &c

I am not aware what number of my countrymen would be provided for by this plan, but it would induce every one to look up to the Government for bread, and all those deserving of employ would find the means of earning it with credit to themselves, and *honor* to their parents

Others of my Brethren who have become masters and proficient in the Persian and Bengalee languages (exclusive of Hindostanee, which is their mother tongue) should have the option, after a due trial of their abilities, of becoming Pleaders or Vakeels in the Courts of Appeal and Adawlut, and should be appointed by the orders of Government; this would be a famous spur to those who are studiously inclined

In the present state of my countrymen, not one view of preferment is held out to them by the Government Debased in their own ideas and views of life, it is no wonder that there should be so few who conduct themselves properly, and those unfortunate beings who have not a sufficient control over their spirits to curb them, so as to become writers or Kuraunees, are obliged to abjure their habits and religion, to have a prospect of bettering their fortunes with the Native Powers Such, I am afraid, is the state of many of them and will continue so until Government holds up and extends her fostering hands towards them

Hundreds of them could also be employed in Subsidiary Troop to the different states, and as this would be no expense to Government it could easily be effected Each of the foreign powers under our control should be obliged to receive from 2 to 5 000 Hindoostanee Horse, and this body would always form an efficient auxiliary force in cases of emergency

Luttehghurh, August 13 1820

A COUNTRY BORN

Sept 14, 1820

A REMONSTRANCE

To the Editor of the Calcutta Journal

SIR,

The candour you have often shown in correcting the errors and mistakes which the Editor of a Public Journal, (and especially of a Daily Paper) is liable to commit from the haste with which he must write, induces me to point out to you a false conclusion, which, I think, you have drawn, to the prejudice of the reputation for piety which is now it seems enjoyed by the inhabitants of this good city of Calcutta. How far this reputation is deserved, I who know little of Calcutta, cannot say, but the fact which you bring forward to dash it to the ground, it appears to me, may be only evidence of their good sense and good taste

In your Journal of the 8th instant, in some observations upon the different Papers published in Calcutta — it is stated, that the Morning Post (soi-disant) News paper, 'though conducted by a gentleman of knowledge, talents, and unimpeachable integrity, in the Honorable Company's Service, and devoted almost exclusively to the furtherance of philanthropic and benevolent objects, and to the maintenance and propagation of Christianity, from being perhaps too exclusively confined to these *secretly unpalatable, tho openly revered* subjects, dwindled down from a circulation of several hundred copies, to the number of 30 only and we believe at the period of its discontinuance had only 18 actual Subscribers! *'what a volume'* (you conclude) *is this simple fact, on the assentance between public profession and private feeling"*

It appears then that the MORNING POST was really not a Newspaper, but a sort of religious and moral miscellany under that name. It is easy then to see, that the most religious persons in Calcutta, who wanted to read the News, would subscribe to another Paper in preference, and without any disrespect to its Editor, (I have no idea who he was) it may be easily supposed that they could find better sermons and moral essays in their libraries than he served up while they obtained the articles of missionary intelligence at first hand from the English publications. In the same manner, your Literary Numbers,

containing extracts from the latest English publications, are greatly prized up the country, and comparatively undervalued in Calcutta, and several attempts at a Magazine of that nature, chiefly composed of extracts from new books have failed — not because the literary taste here is a *mere profession without private feeling*, but because people who can easily procure the whole book, are careless of being supplied with a sample. They can hear the Nightingale herself, and are indifferent about her imitators.

It has escaped you also, that among persons who wished to make a public profession, nothing could be an easier part of the task they were performing than to pay 4 Rupees a month for a Paper to be on their breakfast table as a badge of their opinions. This seems to be exactly what persons who pretended more than they felt, would have done. On the other hand, men whose piety was real would be above the weakness of taking in a stupid, dull Newspaper, because the mistaken Editor (how ever eminent might be his talents or his philanthropy) had treated them with an account of the opening of Mr Bungay's or Mr Shufflebottom's New Chapel, instead of the opening of Parliament, and when they wanted to hear about the state of affairs in Germany, favoured them with a narrative about Mr Kicherer and his Hottentots.

The failure of this unhappy Paper, appears then to be no just test of the piety of the inhabitants of Calcutta. From what I can see or hear of their manners, there is probably no city more free from hypocrisy. There is little or no motive for it. The young men are free from the restraints of severe fathers and particular old uncle or aunts whom they must not disoblige, and in their circumstances they are easy and independant. Men who are religious beyond the point which the world thinks enough, are called methodistical and laughed at or noticed as odd people. This is no great encouragement for others who do not feel warmly about religion, to make any professions of zeal. Public opinion which looks sharply after moral conduct takes little notice of men's creed and articles, churchmen and ruling elders live in peace with each other, and the only religious contest I have heard of, was some years ago, about the height of a steeple between the Anglicans and the Scotch.

This is not a state of society likely to make hypocrites, and if there is much more apparent zeal for religion in Calcutta than heretofore, the presumption is very strong that much more real piety exists

Benares, August 18, 1820

A CONSTANT READER

NOTICE

It appears to us, after reading our Correspondent's observations, that his mode of accounting for the unpopularity of the paper in question, is likely to be more correct than our own, tho' we are still persuaded, that the avidity with which every other species of intelligence, (including even the Parodies and scurrilities of the Calcutta Press) is sought after, and read — while that which relates to the progress of knowledge and happiness the maintenance of sound principles, and the preservation of Civil and Religious Liberty is, except by a few enlightened minds thought heavy, dull, and unworthy of attention — must be regarded as a criterion of Indian taste — in general

It is this same want of taste (in our estimation at least) which disregards the literary portion of our Paper. The Numbers devoted to that purpose and published on Sunday, might very well be undervalued, in town if they contained only Extracts from New Books which were accessible in their original form, but a large portion of these Literary Numbers is made up of Original Communications on subjects of great value, and interest — for instance the Letter from our Correspondent in the Himalayah Mountains on the Limits of Constant Congelation in that Region, published in our Journal of Sunday last — and Fifty others that might be cited if we were to go through the Series and which are to be found in no other Publication whatever, besides which the remaining portion is made up often from the Literary Gazette — and other publications by no means is general circulation. Add to this the many Sketches of the Country, in the Maps of different routes and districts in India, and other original Documents that have been engraved and published, and considering that the whole is furnished at

the low price of Two Rupees per Month which if paid by all the Subscribers to the Weekly Paper, would not more than cover the cost it cannot be denied, we think that the indifference shewn to this (by far the most valuable part of the Journal) to as great an extent in the country as in town, must be taken as a criterion of the reigning taste not being favourable to Literary and Scientific Research

Unlike the *Morning Post*, which, professing to be a Newspaper, was really a religious and moral Miscellany — this Literary Number is, what it professes to be, a Journal of Literature, Science, and the Arts, and we know that we do not assert too much, when we say, that besides the original Papers which are thought in England to be of sufficient value to be copied into the best Journals of the day, namely, that published Quarterly at the Royal Institution and the Literary Gazette one of the most popular Publications of the Periodical Press at home it contains the essence of all the best English Publications that reach India and we have no doubt, that the Series would be pronounced by any one reviewing it with unprejudiced eyes, as deserving general support from its containing in a smaller compass and at a cheaper rate more of the valuable periodical literature of the day, than ever before appeared in India or than is to be found in any one publication of England where much of minor interest is mixed up with articles of the highest class — while this is a selection of the best articles from all the various sources of excellence that the age produces

September 16, 1820

AGRICULTURAL SOCIETY

On Thursday the 14th instant, a number of Gentlemen both European and Native met at the Town Hall in pursuance of the advertisement relative to the Agricultural Society C Trower Esq was requested to take the Chair, after which the Rules intended as the basis of the Society, were read and approved and the Society was formed, but on account of the absence of several Gentlemen who had given in their names as Members it appeared advisable to defer the choice of a Committee and other Officers till another Meeting which will be held for this

purpose in the Town Hall at 10 A M on Monday October 2nd
The number of Gentlemen who have already sent in their names
as Members amounts to nearly Forty

The MARQUIS OF HASTINGS and the MARCHIONESS
have condescended to honor the Society with their names as
Members and when the vast utility of the Plan and the pros-
pects it opens for the future improvement of this country be
considered the example of these illustrious Friends of India
cannot fail to be extensively followed

HINDOO ANECDOTE

Anecdote of Beerbhur, Minister of State to the Emperor Akbur

The following Anecdote is frequently repeated among the
Hindoos and we have been induced to give it as exhibiting an
example of the superiority with which the Hindoos regarded
their own religion even when under the yoke of the Musulmans

Beerbhur a Hindoo a man of very powerful intellect was
minister of state to the Emperor Akbur by whom he was
greatly beloved Entering one day into familiar conversation
with him the Emperor enquired which religion was the most
honorable the Hindoo or the Musulman The minister replied
that it was indecorous for him to decide a question which invol-
ved the honour of his prince that if his Majesty would pro-
claim a large reward through the streets of Delhi to any Hindoo
would embrace the religion of Mahommed he would quickly
be able to decide the question The emperor is said to have
followed his minister's advice and to have offered an immense
reward for any Hindoo who would turn Musulman but his
offers were universally rejected It is added that the emperor
even ordered some of the lowest caste into his presence and made
them the most magnificent offers if they would comply with his
wishes but they invariably rejected every proposal Soon

after Akbur meeting his minister acknowledged to him the
result of his efforts confessed that the Hindoo religion must be
the most honourable since the prospect of royal favour could
not induce one of its least members to forsake his religious con-
nections and requested to be made Hindoo himself The

minister promised to make arrangements to comply honourably with his request, but solicited a delay of several days. The next morning the king looking out of the palace window, beheld a man employed in washing an ass in one of the royal ponds. He was immediately sent for, and proved to be the minister himself. The emperor, astonished asked the reason of this strange action. Beerbhur replied that he intended to turn the ass into a horse by continually washing it. Akbhur said that was impossible. 'How then, said the sagacious minister can I transform you from a Musulman into a Hindoo?

September 16 1820

COMMERCIAL REPORTS

'From the Calcutta Exchange Price Current of Thursday last)

		Rs	As		Rs	As
Grain, Rice, Patna,	per maund	2	12	a	2	14
Patcherv, 1st,		2	9	a	2	10
Ditto, 2nd,		2	3	a	2	4
Moongy 1st,		2	14	a	1	15
Ditto 2nd,		1	13	a	0	0
Ballum, 1st,		1	12	a	1	13

Indigo — The accounts from all quarters agree in stating the present season to have been an unusually wet one and from the sowings generally having been late, — the sudden rise of the River about the middle and end of June to have destroyed the finest expectations of an abundant produce, that have appeared for many years the low lands particularly have suffered greatly. In Jessore (the principal district for Indigo) many Factories will be greatly deficient — some in the neighbourhood of Commercolly not making above a fourth of the produce of the previous season — those to the South have been more fortunate and in this district the produce upon the whole will be about 2 gds of what it was last year. At Dacca Purneah and Ferridpore they are badly off and in Tirhoot the failure has been great. Jellalpoore Jungypore and Natore with Khushnaghur

and Hooghly, will average about a half of last year's produce. It is too soon to speak with certainty of the produce of Gude, the Plant in the early part of the season suffered from the Forest, and in the months of July and August, from the superabundance of rain, — the season it is thought, will not be a good one, but the produce may be equal to last year, say about 10 000 maunds, allowing as much for Native cultivation, we are inclined to think, from the best information which can be obtained, that the present crop will not exceed 70 000 to 75 000 maunds — The season of 1819 20 may now be considered to be finished. The Importation, as stated in our list, from the 1st of September 1819 to the 31st of August 1820 was Factory maunds 106,813. The Exportation for the same period in our present number, is Factory maunds 101 336 — The difference is accounted for the consumption here, wastage, &c

Cotton — A parcel of 700 maunds of Surats was brought to Public Sale at the Exchange, on the 9th instant, and although part of it was leafy, and some of it foul yet the Staple being good, and well adapted for country consumption, it went off rather briskly, averaging 18 rupees, cash in 10 days. 159 half screwed bales of Cutchoura, of quality similar to what has been shipped this year for China were offered at Public Sale, at the Exchange yesterday, — the bidders were not numerous and part only was sold, averaging 16 rupees 4 annas payment, as above

Advices from the interior state, the Mirzapore market to have fallen fully 1 rupee, — at Bogwangola on the contrary, a slight advance had been experienced

Grain — Is without alteration

Opium — Is little enquired after, and is rather looking down

Piece Goods — In these there is little doing and the only alterations we have to notice, are Allahabad Cossahs which have fallen 2 rupees and Moradabad Mahmodies and Cossahs and Tanjibs Behar, 40 b 2 which have advanced 2 to 4 rupees per corge in consequence of the market being bare of these cloths

Block Tin — Has declined considerably

Saltpetre and Sugar — Are without much alteration, — the first quality of Benares fully maintains last week's prices

Importation of Bullion from the 1st to the 31st of August, 1820, with the previous Imports of the year

	SILVER		GOLD		TOTAL	
	Sa	Rs	Sa.	Rs	Sa.	Rs.
From 1st to the 31st Aug	1,716	911 4	287,499	12	2004,411	
Previously this year, ..	13,895	550 0	1,572,673	0	15468,223	
Total	15,612	461 4	1,860,172	12	17472,634	

The Exchange is taken at the Custom House rate, viz 10 rupees to the £ Sterling, and $2\frac{1}{2}$ rupees per Spanish Dollars

Exports from Calcutta from the 1st to the 31st of Aug 1820

Cotton to London	bales of 300 lbs	434
Liverpool		130
China,		11 922
Sugar, to London,	bazar maunds	9 600
Liverpool,		7,526
Greenock,		5 691
Hull,		425
Bourdeaux,		1,114
Saltpetre, to London,		17 895
Rice to London,	bags	1,579
Liverpool,		600
Hull,		500
Dry Ginger, to London,	bazar maunds	3 861
Hull,		997
Piece Goods, to London,	pieces	10 330
Liverpool,		600
Hull,		2,330
Eastward,		20 061
Colombo,		1 389

Silk to London	bazar maunds	384
Liverpool		2
Hull		60
Mauritius		27
Colombo		9
Indigo to Bristol Hull &c	factory maunds	125
Bourdeaux		

September 18 1820

REVENUE OF INDIA

To the Editor of the Calcutta Journal

SIR

When the Authorities at home are viewing with anxiety the amount of our Indian debt and are calling for reductions in our Civil and Military Establishments the salaries which instead of having been increased to meet the increased and increasing prices of the necessaries of life and the wages of labour have been reduced as these prices have risen — it may be useful to invite discussion on a system of Government so opposite to what has had effect in the most enlightened countries of the world In offering the few following observations I feel how inadequate my means have been to give that full and satisfactory information on a subject which is likely to affect so many interests and I only hope that others more able and who I have had better opportunities of obtaining information may be induced to throw light on it by the publication of their sentiments

Our present financial difficulties I attribute to the permanent settlement of the Land Revenue of the Lower Provinces in the year 1792 by which Act the Government relinquished its right ever afterwards to raise a Revenue in proportion to the produce of the land increased as it has been by the extension of cultivation by throwing open the channels of Commerce and by the great commercial capital thrown into the country which has raised the price of grain and all other produce of the land as well as the wages of labour throughout the country

At the period of the permanent settlement in 1792, it is probable, that one half of the presented cultivated land, in the Lower Provinces was waste. The average prices of rice, wheat, and grain, for the 5 years preceding the permanent settlement and for the last 5 years tend to shew, that the rents have not only been increased in the Lower Provinces by the lands getting into cultivation, but that they have been raised by the increase in the price of the produce of the land, by the sowing of Indigo sugar, and cotton, since the year 1792 is taken into consideration, I shall probably be under the mark, when I assume that the total of rents realized by the landed properties has been quadrupled since the permanent settlement was made.

The land revenue in the Lower Provinces in the year 1792 amounted to about 26 800 989 and it is probable that if time had been given to bring the waste land into cultivation, and the land tax had been gradually increased as the cultivation extended the Government revenue might have been increased to 53 601 978, and had this desirable result been effected we should have incurred no debt, and the authorities at home instead of finding fault with our Indian expenses and calling for reductions would have felt inclined to raise the salaries of its Establishment in proportion to the prices of the necessaries of life, and the increased wages of labour.

The permanent settlement of the land revenue has placed the Government in the same awkward predicament in which the annuitant in our country stands whose salary was fixed with reference to the value of money and the labour required from his situation 100 years ago when the holder was placed in affluence but owing to the subsequent extension of Commerce, and the expenses of the Government, the present holder has been reduced to comparative poverty. The Government, like the annuitant is now obliged to pay the current prices of the day for labour and every thing it requires out of a revenue raised on the value of property when the prices of the necessaries of life were only two thirds their present amount, and when the value of the property was not equal to one fourth of its present amount. Expensive wars have been carried on for the security of the national property, on an income raised without reference to its value and altho the security of the national wealth has been obtained and the produce of the land raised more than

one third in price by opening the channels of Commerce the Government after incurring all the expense, and burthening itself with a large debt has not derived that proportionate advantage which it would have done had it not relinquished its right to raise a revenue in proportion to what the land yielded and to the value of its produce.

I am not aware that the permanent settlement of the land revenue in the Lower Provinces or that the permanent settlement of the land revenue in the ceded and conquered Provinces has or would benefit the great body of the people. The labourer of the present day cannot plough and sow more beegahs than before and as formerly is paid for his labour in the same quantity of grain and the landed proprietor takes the surplus profit after paying the government land rent. It is well known that the land tax was very unequally assessed in the Lower Provinces at the period of the permanent settlement that some lands and those on which the greatest labour had been previously bestowed were taxed to the utmost they could pay, and that others in which must be included the far greater proportion were almost totally exempted from the payment of revenue.

At the period of making the permanent settlement the Revenue Authorities I believe, were little acquainted with the economy of Asiatic agriculture and were not in possession of that information which could enable them to fix the said rent, with reference to the produce of each estate and its facilities of producing a future revenue. But whether they were or were not in possession of the requisite information it must have been quite impossible for them to have foreseen the changes which have subsequently taken place in the value of property and the produce of the land they could neither have foreseen the present prices of grain of indigo and of cotton nor could they have calculated on waste land of the extent of which they knew nothing and had no account being brought into cultivation by our industrious countrymen. By the permanent settlement, the Government bound itself to sustain every loss caused by the oversights of its revenue officers and to forbear from rectifying errors by equalizing the land tax in proportion to the capabilities of the land. The land tax paid at the present day is consequently most unequally assessed and I know not that there is any justice in dooming one portion of our landholders to the

payment of a perpetual heavy rent whilst the greatest proportion is allowed to live in luxury, without paying anything towards the exigencies of the state, and when the latter class have been raised to affluence, by the efforts of the Government, to secure their earnings, to the great detriment of the properties of estates which were previously cultivated which were left to their mercy, in the same way as merchants, liable to duties raised on commerce, are left to the mercy of those exempted from them thro favour

It has been stated by some advocates for the permanent settlement, that the measures has greatly improved the country, but I have not heard it asserted that it has improved the condition of the great body of the people, or that they can by their labour support their families in these days, better than at the period of the permanent settlement They are now, as then, paid for their labour in grain, in proportion to the quantum of land cultivated by them or such as is employed in agriculture and altho the wages of other occupations have been increased, the increase bears no proportion to the increased prices of grain The permanent settlement, by breaking the link in the chain which previously connected the state and its subjects has dissolved those ties which tended to blend their several interests and left the body of the people, the cultivators of the land the military classes and all the strength of the population to the protection of the landholders or landed proprietors, who were not only made independent of the Government but of the great body of the people, whom they were no longer obliged to conciliate to bring their land into cultivation, or to defend them from the encroachments of powerful individuals, the landholders finding their estates secured to them by the Government, for the payment of a moderate rent and made quite independent only turned their attention to raise thro the necessities of their tenantry, the highest possible rent, without any abatement, by way of inducement to settle and to extend the cultivation and if I am to credit what the old cultivators assert, and those who have had opportunities of watching the progress of things their condition has not been improved by the permanent settlement

With respect to the improvement of the country, on which so much stress has been laid by the advocates of permanent settlement I do not think they have sufficiently weighed the causes

that effected the improvement, and they have in my opinion attributed too much to the operation of the permanent settlement, and too little to the operation of Commerce, the security of our Government, and the increase in the population. The present flourishing state of the Lower Provinces, would probably have been realized at an earlier period, if the settlement had never taken place and the Government, through its revenue officers, had retained the power of assessing the land tax, in proportion to the produce of the land. There can be no doubt, that if the settlement were annulled, and the present amount for tax was more equally assessed in proportion to the present produce of each estate, that this equalization of the land tax, would, by making all pry alike, improve the condition and the value of the whole country. A moderate land tax, even on waste lands, tends to make the proprietors exert themselves, and bring them into cultivation, and if the collectors had assessed them, the proprietors would have been obliged to pay the same premiums to the labourers, to induce them to settle and cultivate, which our industrious indigo planters have paid, from inability to get any other than waste land for the cultivation of their plant. A moderate land tax operates to excite industry : it makes the wealthy landlord either pay attention to his estate or submit to an annual diminution of his wealth, and gradually reduces him either to poverty or to habits of industry.

The condition of the great body of the people is benefited in every country, when the interests of the wealthy are subservient to their labour, and when the interests of the state are dependent on both. In the ceded and conquered Provinces, the estates belonging to the poorer classes of landlords, as in our own country, are in the highest state of cultivation, and the labourers living on them contented and happy, whilst the estates of the more wealthy landlord are badly cultivated, and the labourers discontented. The poorer class, depending on the produce of their land for their subsistence, are necessitated to contrahate their labourers, and living amongst them, are on all occasions present to aid their wants. The latter being more independent of the produce of their estates, are indifferent about their produce, and instead of living amongst their tenants and attending to their wants, leave their concerns to the superintendence of neglectful servants.

Although no advocate for permanent settlement, which, by rendering the Government indifferent about the produce of the

land so long as it yields the fixed land tax, no longer interest. it in the improvement of the country, and in the promotion of measures calculated to improve its condition, I am equally averse to a settlement of 5 years' duration and the system of putting up estates to the highest bidder, without consulting the means of the occupant landholder and the existing state of his land. A settlement for only 5 years' duration, by not giving the landlord sufficient time to realize a return for the additional labour and capital required to bring waste land into cultivation, and for capital expended in the execution of works, such as wells &c., necessary to increase the produce of land already in cultivation, can never tend much to the improvement of the country. Settlements of 15 or 20 years duration, by assuring to the landlords and their heirs a return for any additional labour and capital bestowed on their land, will induce them to come forward and agree to a moderate annual increase in their rent, which, if judiciously assessed, will not only greatly raise the revenue, but at the same time, improve the country, and create that mutual confidence between the servants the land lord, and the Government so desirable for the good order and peace of the country. One great bar to the improvement of the country, originates in the land tax being in almost every instance assessed with reference to the amount of the offers made, rather than to the value of the estates and the means of the owners to bring them into cultivation. If the proprietor has no capital, he cannot afford to pay a higher land tax than his estate will yield at the period of the assessment, and such early increase afterward, as his means through his resident tenantry of bringing his waste land into cultivation, will admit of. If he is urged by other bidders to pay anything above these his means he is then driven to shifts to raise the overplus, which eventually not only causes his ruin but involves in it the ruin of the whole estate. If he omits to come up to the bid of the capitalist, the new proprietor, or Tickadar, who gets a hard bargain, is often involved in ruin, and if he has not capital to wait the result of time, brings the estate to ruin. Waste lands before they can be made to pay anything above what they yield as pasture land, and as affording fuel and materials for buildings require 3 or 4 years to repay the extra labour to bring them into cultivation, and it takes the same period for the capitalist to convert waste land into cultivation or rather before he can obtain a return for the money expended in the purchase of the materials of

I have been induced to trouble you with these few general observations, from having recently conversed with those most interested in the revenue system adopted and adopting and thinking that our individual interests are inseparable from the best interests of the state, which again are inseparable from the interest of landed proprietors and every labourer living under its protection, I hope that others more capable than myself, and who may have had better opportunities of investigating the interests of the landed proprietors, the existing state of their land and their tenantry, and the best means of improving them, and who may have more practical experience in the economy of Asiatic agriculture than my limited means admit of, may be induced to come forward and throw light on a subject, on which the best interests of our country are at this day dependent

Delhi, August 1820

Yours obedient servant,
W.

September, 21 1820

NATIVE PRESS OF INDIA

It gives us sincere pleasure to notice the appearance of the First Number of the Quarterly Series of the *Friend of India*, from the Mission Press at Serampore, which reached us yesterday. It is but of minor importance, perhaps, (and yet it is of some consequence too, as evincing the progressive improvement of every thing connected with the Press) to say, that it is by far the best printed and the most neatly executed Work that we have ever yet seen issued from an Indian Printing Office, and on this account alone would have a large claim on the patronage of all those who have the improvement of India sincerely at heart. But its principal merit is of a far higher kind. The indefatigable zeal and philanthropy of these benevolent Missionaries pursuing their undeviating course towards the civilization and moral improvement of the country to which they have exiled themselves for that purpose, has

produced a Work which would do honor to any age or nation; and we may be assured of our perfect accuracy in saying, that since the commencement of time, as far as history has made us acquainted with the progress of events, there has been no country under the sun in which the first Periodical Publication, (not a compilation but original as this is) issued from its Press, was of so high a character, or promised such vast results, either in a literary, moral, or political point of view, as this most appropriately named *Friend of India*.

We have watched the progress of this interesting and laudable undertaking, from its first commencement, and have from time to time given all the publicity of which our circulation admitted, to the most prominent of the many valuable Essays on Indian subjects, which we have taken with pride and pleasure from its pages. The present Number, (the First of the Quarterly Series) is, however too full of excellence, and too large, to admit of more than a partial selection; besides which, we should, from principle, refrain from giving the reader the complete gratification which he may derive from the entire Book, because we desire to stimulate, rather than satisfy the appetite of the many thinking and enquiring persons, with which the Civil, Military, and Mercantile branches of the community now abound, to all of whom the Book itself is easily accessible, and at a price (4 Rupees) that can little more than cover the actual expense of publication, from the very excellent way in which it is executed. We desire rather, as far as our humble recommendation could hasten so desirable an end, to induce such enlightened enquirers to patronize, both by their literary contributions and pecuniary subscriptions, this highly useful undertaking from which, if well supported, the benefits that India may derive are vast and incalculable.

written by them is with a view to positive utility and the increase of human knowledge and happiness—The Article on the Native Press will furnish abundant matter for reflection, which we may return at some future period, but to the thinking part of our readers these reflections will forcibly suggest themselves as they proceed

We cannot too strongly recommend the attentive perusal of this Article, more particularly to those who fancy danger to the stability of our best interests as Englishmen in the exercise of a free and unfettered Press in this country. The *British* press, is of course subject to the caprice of any *future* Government, the folly or the fears of which may again bind with the chains of Censorship what the wisdom and the confidence of the present Government has unshackled and set loose, for altho it has been publicly declared by a high legal authority, that this Censorship was **ILLEGAL**, yet the Government could without the aid of law, always punish an Englishman for the free expression of his opinions by withdrawing from him the Company's protection or licence and effectually put down his Press by ordering him out of the country tho this power could not be exercised over a *Native* Press conducted by the descendants of Englishmen, born in India by the Hindoo or Mahomedan Natives of the country, or by the descendants of Foreigners whether Christians or otherwise — so that the Native Press being now established, and become a vehicle for the dissemination of opinions, *must* remain as free at least as the Press of England and subject only to the same laws. It becomes therefore of still more importance, from this very consideration that the *British* Press should be at least on an equal footing in point of freedom and as long as it is so the respectability attached to it will be sure to keep it in the hands of those whose interests must be interwoven with the preservation of the British power and influence in India as well as with the diffusion of such descriptions of knowledge, and such sentiments as shall conduce to the prosperity and happiness of its subjects

If we could be permitted to reprint any article of length from our own pages we should be strongly tempted here to repeat the whole of the brilliant Speeches of the Honorable

Colonel Stanhope and of Mr Stavely at Madras, on the Liberty of the Indian Press, on the occasion of the Meeting at Madras to consider of an Address to Lord Hastings, subsequent to his removal of the Restrictions as well as the Speech of Mr Fergusson, at the Meeting on St Andrew's Day, at the Town Hall in Calcutta both of which contain unanswerable arguments as to the illegality, the impolicy, and indeed the impossibility of effectually fettering either public opinion or the Press which is its organ. If our readers will refer to the 3rd Volume of our Journal for the last year, No III, for June 17, 1819 they will find the whole of the Proceedings at the Meeting at Madras and in the 6th Volume of the same year, No 256 for December 4 1819 they will find the Speech of the President of the Meeting at Calcutta, both of which should be read in conjunction with this excellent Article from the Serampore Press which contains indeed a practical comment on the doctrines maintained by those able Lawyers, Mr Stavely and Mr Fergusson, and a full development of the accuracy of their views and the truth of their predictions —

The following is the Prefatory Address of the Editors of this excellent work, which with the Table of Contents will fully explain its general nature and tendency. The Article on the Native Press will follow to complete the Sheet.

ADDRESS TO THE PUBLIC

In the Twentieth Number of the Friend of India the Editors informed the public that circumstances had constrained them to recur to the plan they had contemplated in the beginning of that work that of dividing it into two Series, the Monthly and the Quarterly the former to include chiefly such intelligence either Asiatic or European as might bear on the object in view and the latter to include Essays on subjects connected with India—a Review of such works published either there or in Europe as might in any way affect the interests of India—and generally such Information whether literary, scientific religious or statistic, as might tend in any

degree to call the attention of the benevolent and judicious to the interests of India. Their reasons for this were that while under the form of essays dissertations and reviews of books, a work of this nature ought to convey such information relative to India as might be relied on by those interested in its welfare they found a Monthly publication unfavorable to that careful survey of a subject in all its bearings which is so essential to forming just and accurate ideas of it—and that the very attempt tended to prevent its insertion in a Monthly work as in such examination a subject naturally increased on the mind often so as to require the whole of a Monthly Number. As without such a survey however it is impossible to do that justice to many subjects connected with India which its increasing importance demands the Editors have determined to throw themselves on the candor and indulgence of the public, by attempting Quarterly Series which will be devoted to those objects alone.

It was also mentioned that the Numbers of the Quarterly Series would each contain at least a Hundred Octavo Pages on English paper and that the First Number was expected to appear in May. Many circumstances however have concurred to delay the appearance of it till the present month among which is the extra quantity of matter contained in this Number a circumstance not very likely to occur again. The Editors therefore beg leave to term this the Number for September and to add that the regularity of succeeding Numbers must in a great measure depend on the contributions with which they may be honoured. The present state of things in India containing as it does a population sunk in the grossest ignorance and immorality nearly equal to that of the continent of Europe cannot but be interesting to the benevolent mind and in the country there are many possessing both means and opportunity who though they might shrink from the task of writing a volume could easily communicate a few pages fraught with information of the most valuable nature. On the assistance of such friends of humanity the Editors confidently rely and beg leave to assure them that they shall welcome with gratitude every communication of this nature few as may be the pages in which it may be conveyed. For obvious reasons however they must beg to decline inserting any thing under

an assumed signature unless indulged at the same time with the real name for reference in case of necessity

Having thus laid open their plan the Editors respectfully submit the First Number to the candor and indulgence of the public at large and beg leave to add that if sufficient materials be obtained they hope the Second which they expect will contain about a hundred pages will appear in the month of December

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Article I Review of Goldwin's Recollections of Japan comprising a particular account of the Religion Language Government Laws and Manners of the People with observations on the Geography Climate Population and Productions of the Country—II On the Agriculture of India—III On the Borrowing System of the Natives—IV Observations on certain ideas contained in Rammohun Roy's Introduction to the Precepts of Jesus the Guide to Happiness and Peace V On the effect of the Native Press in India—VI Enquiries relative to the present state of the Hindoo Temples &c

ARTICLE V—On the effect of the Native Press in India

The great benefit which the nations of Europe have derived from the press must render every philanthropic mind desirous that it should be introduced to the same extent among those nations who are yet held in the fetters of ignorance and superstition The astonishing improvement which it has produced on the European continent during the short period of three centuries will warrant our anticipating the most favorable results could other nations be indulged with the same advantages In these anticipations the bright eminence which our own country has attained bounds our view and our fondest hopes terminate in the prospect of raising others to the same scale of virtue and knowledge For the realizing of these hopes the past history even of Britain will furnish abundant encouragement since before the introduction of printing into our native land it was perhaps little more advanced in civilization than India is at present The gloom of superstition which pervaded Europe during the middle

centuries was as profound in its nature as extensive in its operation and as withering in its effects as the present superstition of the East. The same lethargy of intellect the same dread of innovation with which we have to combat in India prevailed to an equal extent in Europe—there is therefore no reason for supposing that the same means of improvement applied with corresponding vigor may not in the lapse of time effect as mighty and as beneficial a change in this part of the world as in any other. There is indeed one difference in the comparison altogether in favour of this country. When the press was established in Europe the mental energy of the European character had not been developed by and preceding exertions in literature and there existed no works of transcendent merit which might have induced an attentive spectator to anticipate that wonderful progress which has since been made under the agency of the press. In India the case is different—the energies of the human mind have been already called into action and the acuteness penetration and literary skill which distinguish the eastern productions of the last twenty centuries have astonished even the enlightened scholars of Europe. The question therefore respecting the actual possession of such a portion of intellect as shall impel the nation forward in the paths of science when the facilities of the press are afforded is not problematical—it has been already decided. If Europe without any of these early promises has been found susceptible of such vast improvement we have no legitimate reason for despair with regard to India where the blossoms have been so rich and so various.

The present dearth of superior minds in this country is no argument against this assumption. Though learning has been for many years in the wane there is probably as great a stock of intellect in the country now as there has been at any former period and if due opportunities were afforded there is a probability that the progress of knowledge and science might be as gratifying in the east as it has been in the west. From various circumstances the intellectual faculties of the Hindoos have for ages lain dormant no improvement has been made no progress in the arts of civilization and the country has to all beneficial purposes stood still. This wretched lethargy we must attribute to the long absence of

any excitement to excellence. The Musulmans, had they even possessed superior attainments, were not forward in encouraging the improvement of those who professed a different religion. They treated the Hindoos with contempt, they never attempted to raise them, but acting on a narrow and selfish policy, contemplated the country during the inglorious period of their domination, merely as affording the means of accumulating wealth, or gratifying a desire for political aggrandisement. Another reign has commenced in the East, and amidst the numerous blessings which have flowed from it, one of the most important is, the introduction of that mighty engine of improvement to which it is itself so highly indebted—the press—which bids the slumbering powers of the human mind sleep no more, which arouses every energy into increased vigor, and which, in its mighty progress, subdues the inveterate prejudices of ages, annihilates error, and not only elicits truth, but disposes the mind to welcome it in all its brightness.

These are not the idle dreams of a fervid imagination calling up unreal phantasies and anticipating blessings which can never be realized. The era of improvement and of civilization has already dawned on this country. The Natives possess a Press of their own, and its operation have commenced with that vigor and effect which warrant the most sanguine expectations. Within the last ten years native works have been printed by natives themselves and sold among the Hindoo population with astonishing rapidity. An unprecedented impulse has been communicated to the inhabitants of Bengal and the avidity for reading has increased beyond all former example. Before this period the press had been confined to Europeans and the only works in the native languages were printed at their expense and circulated gratis. The natives have now taken the work into their own hands and the commencement is commensurate with the avarice of native editors and the rich fund of wealth enjoyed by the higher class of Hindoos.

We need scarcely remark that Wilkins was the father of printing in Bengal: that the first font of types was prepared with his own hands, and that the natives who have since

executed fonts in more than twenty distinct Indian characters owe all their knowledge of the art to his exertions. The arduous and perseverance with which he prosecuted his undertaking amidst much discouragement entitle him to the best thanks of India and future ages when they recur to the interesting period which ushered in the dawn of improvement. Will turn to him a reverential eye and recognize in him one of those superior beings who by the benefits they have conferred on their species have obtained a name which the progress of time and the development of the energy they have put into motion will adorn with increasing lustre.

The first Hindoo who established a press in Calcutta was Baboo-ram a native of Hindoosthan. He was most liberally patronized by H. T. Colebrooke Esq and under his auspices brought through the press various editions of the Sungskrita classics which have proved of the highest advantage to those who cultivate that ancient tongue. He is said to have accumulated a fortune of four lacs of rupees with which he has retired to that privileged city of Benares, but we shall probably be nearer the truth if we reduce this sum three fourths, a general criterion for ascertaining the intrinsic value of native reports of this nature. He was followed by Gunga-hishore formerly employed in the Serampore press who appears to have been the first who conceived the idea of printing works in the current language as a means of acquiring wealth. To ascertain the pulse of the Hindoo public, he printed several works at the press of a European for which having obtained a ready sale he established an office of his own had opened a book shop. For more than six years he continued to print in Calcutta various works in the Bengalee language but having disagreed with his coadjutor he has now removed his press to his native village. He appointed agents in the chief towns and villages in Bengal from whom his books were purchased with great avidity and within a fortnight after the publication from the Serampore press of the *Sumachar Durpun* the first Native Weekly journal printed in India he published another which has since we hear failed. The success which followed his literary speculations and the wealth he has acquired have induced others to embark in the same scheme and there are now no less than Four Presses in

constant employ, conducted by natives and supported by the native population

This multiplication of printed works has excited a taste for reading hitherto unknown in India, which premises to become gradually more extensive and more refined. Compared with preceding years, when manuscripts alone existed, books are now exceedingly common. Men of wealth and influence begin already to value themselves on the possession of a library, and on obtaining the earliest intelligence of the operations of the press. Even among the inferior gentry, there are few who do not possess some of the works which the press has created. The country partakes of the same spirit with the metropolis, though in an inferior degree. The encouragement afforded to this incipient plan, has likewise called forth a race of editors, whom we hope to see increased, and from whom the most important benefits may be expected. The flame which has been kindled, will probably through their exertions be kept alive, and there is no reason to doubt that in the course of a few years there will arise among the leading characters of the country, a body of enlightened natives animated with an unconquerable thirst for knowledge.

The works which have already issued from the press, amount to twenty seven separate Treatises or Volumes.

If we admit that 400 copies have been printed of each, including the second and third editions, of some, and this will be considerably within the mark, we shall have Fifteen Thousand volumes printed and sold among the natives within the last ten years a phenomenon to which the country has been a stranger since the formation of the first, the incommunicable letters of the Vedas. Many of these works have been accompanied with plates which add an amazing value to them in the opinion of the majority of native readers and purchasers. Both the design and execution of the plates have been exclusively the effort of native genius and had they been printed on less perishable materials than Patna paper, the future Wests and Laurences and Wilkies of India might feel some pride in comparing their productions with the rude delineations of their barbaric forefathers. The figures are

stiff and uncouth without the slightest expression of mind in the countenance or the least approach to symmetry of form. They are in general intended to represent some powerful action of the story and happy is it for the reader that this action of the hero or heroine is mentioned at the foot of the plate for without it the design would be unintelligible. The plates cost in general a gold mohur, designing engraving, and all for in the infancy of this art as of many others one man is obliged to act many parts. Thus Mr Huree Har Banerjee who lives at Jorasanka performs all the requisite offices from the original outline to the full completion but though he with true eastern modesty styles himself in one corner of his plates the best engraver in Calcutta we doubt his ability when left to his own resources. The plates which he and others have executed from European designs have been tolerably accurate and not discreditable for neatness—but when left to their native unassisted taste their productions are miserable in the extreme and however delightful in the eyes of a native we cannot help thinking that the true veritable effigies of those ancient and renowned pedagogues, Diche Dilworth and Fenning and to ascend to more antiquity of Cocker prefixed to the thirty third or the fifty sixth edition of their valuable works are full fifty per cent before the natives ladies and gentlemen—or gods and goddesses which grace the frontispiece of these works.

The productions of the press serve as a just index to the literary taste of the people and manifest with unerring accuracy the progress already made in knowledge and refinement. Judging from this criterion however we shall be inclined to rate the present taste of the Hindoos very low. It is indeed low and if we attend only to the works which the press is at present employed in multiplying we shall discover but a meagre prospect of improvement. Many will say and with some appearance of reason that the increase of the legendary tales mentioned in the list will tend only to increase corruption and perpetuate vice. There are however circumstances both in the state of India and the early history of printing which may mitigate the gloom of these reflections. We ought not to forget that the great body of the people have had nothing to feed on for ages but the tales of

lewd gods and goddesses. The absence of all foreign importation of genuine science, the intimate connection of these fictions with all that Hindoo holds sacred in this world and inviting in the next,—their peculiar adaptation to the indolence and luxury of Eastern imaginations—all these circumstances have combined to naturalize this vicious taste, and to throw a charm around these tinsel productions which it is not easy at once to dissolve. Generation after generation has grown up with a fond attachment to them, till they have been interwoven in a great measure into the of the people. It was not to be expected then that a taste for them should disappear on the immediate rise of a native press, the inveterate impression of ages was not to be removed in a day, and though they contain no principle of perpetuity, time must be allowed for the attraction to be broken, and for the taste to be glutted with satiety, before we can expect much amelioration. The productions of the press on its introduction into Europe may confirm this idea. It was at first employed in multiplying copies of the old and favorite romances of Amadis of Gaul, Palmerin of England, Tirante the White, and other tales equally favourable to morals. The taste for works of this description was then in its maturity, and successive editions were printed till a superior taste, produced by the operations of that very press transferred them from the libraries of the people to the shelves of the antiquary. We may fairly expect a similar regeneration in India, more especially when we consider the approximate of that great body of scientific and philosophical knowledge possessed by the European community, and their anxiety to bring it fully to bear on the natives.

Nothing tends more rapidly to abolish a vicious taste than the steady operation of the press. The very increase of mythological tales has a tendency to stifle the avidity for them. Being now placed within reach of the great body of the people, they lose much of the veneration with which they were invested by their being scarce: and though the flame may for a time burn with increasing ardor, this very circumstance naturally leads to its final extinction. Printed works will gradually constitute a powerful source of influence, and works of real utility will be brought into the lists to combat with those of vain amuse-

ment—and the issue cannot be doubtful. Even in the infancy of the Indian press it has not been exclusively occupied with works of trifling value: two dictionaries of the Bengalee language, a treatise on the law of inheritance, another on the *materia medica* of Bengal, one on music, two or three almanacs and a treatise in Sungskrita on astronomy, which have all issued from the press within the last ten years, are indications of improvement not to be despised if we consider the darkness and ignorance of the community among whom they have found patrons. This is the mere dawn of light in the east, but it is a pledge of the most animating nature, and if these exertions be followed up with the same spirit with which they have been commenced, the task of those who study the welfare of India will be greatly facilitated, and little will be required of them besides giving a steady and propitious direction to the mighty engine which has been already put to motion. One work of real utility purchased by the natives will produce a greater change than five distributed gratis. What a native purchases he wishes to read, and thus his very avarice is turned to the account of general improvement. A work obtained without any pecuniary sacrifice he is disposed to underrate and neglect; but such is the reluctance with which he parts with his money, that he is anxious to draw an equivalent value from every book it procures him.

It would be unfair even in this slight sketch to omit mentioning the great Sungskrita dictionary now printing at the expense of Radhakantu Deb. This liberal minded Native has spared no expense nor exertion to render it complete, and the industry with which he superintends the labours of his learned assistants combined with his own critical acumen which leaves no word till he has traced it to its origin and discovered authorities to sanction its significance will render it a work of the highest value. To elevated rank and large possessions he adds a wide and extensive acquaintance with science, a liberality of sentiment and an ardent attachment to European knowledge. And if others among his countrymen were actuated by a disposition to follow his example we might indulge strong expectations of improvement.

Of the remote consequences of the press on the character

and habits of the people it is difficult in this early stage of its progress to speak with any degree of certainty more especially as this is the first instance in which a press has ever been introduced into a *Heathen Country*. The absence of a more direct analogy may however be supplied in some measure from the history of Europe* for the triumphs of the press must in all countries bear a very great affinity. If we admit that Europe three centuries ago was as debased in its morals as degraded in its understanding and as inveterate in its superstition as India is at present we can be at no loss to estimate the effects of the press in this country. If we consider the elevation to which it has raised the European continent in this short period of time beyond all that the most enlightened nations of antiquity had achieved through the arduous exertions of many centuries an eminence from which she may look down with indifference not only on all other nations now in existence who are without the press but cast her observations back on all the efforts of the human race since the flood and discover through the lengthened vista of ages nothing which can maintain a distant resemblance with her present acquisitions if we moreover call to mind that three centuries ago this fair and beautiful creation had no existence if we compare her former degradation with her present supremacy in all the pursuits which add dignity to our nature and recognize in the press one of the chief instruments of this mighty transformation we shall not be deemed chimerical if we indulge the most fervent hopes for the people of India now put in possession of the key to all this glory. Whatever obstacles are to be overcome in the diffusion of knowledge the press has already conquered in other countries and unless we admit the peculiar nature of this climate with reference to the mental lassitude which it produces as a new and untried opponent* there is no hostile feature in India which may not be subdued by its persevering efforts. Whatever changes may be brought in the transition from darkness to light there is however the highest consolation in reflecting that they will be ushered into the country without any political commotions and without suspending even for a single day the peaceful occupations of life. The only avenue from whence opposition might have been

*This will far more affect the political strength than the progress in science and literature

suspected would have been from the irritation excited in the minds of the guardians of the Hindoo religion on discovering the departure of their influence. This however is so far from being the case that brahmuns have had the greatest hand in erecting the native press and bringing it into full operation. Besides the changes must necessarily be too gradual to create any sudden and dangerous collision with their interests — Nor ought we to forget that no inconsiderable proportion of Bengal is at present separated from the circle of their influence. The reign of the Vedas has not continued in an unbroken series numerous sects have arisen each deviating more or less from the prescribed observances of the Hindoo religion. These sects however which have effectually withdrawn their allegiance from the standard of the Shastras and curtailed the influence and the profits of the priesthood have sprung up without the slightest convulsion and continue to make converts without exciting tumult. It is not therefore in the nature of things, that the operations of the press guided by the natives themselves and separated from all political influence should occasion any disturbance. the press will perform its grand operations in an imperceptible manner the improvements it promotes will steal on the country with silent energy and at the close of the scene should there be any irritation produced the advocates for truth will be found to outnumber their enemies as well as to surpass them in respectability and influence.

The circumstances in which India is now placed are like wise highly favourable to the successful operation of this powerful instrument. India is not involved in complete barbarism like many nations of the American or the African continent — many years of anxious toil and persevering industry must roll over those savages before they can be brought to that degree of civilization in which the press finds the natives of India. This then is so much time saved to the exertions of benevolence India has already made so considerable a progress in refinement that we may rank it among the foremost of the nations likely to profit by the press — and as we cannot expect that all the nations of the earth will reach the summit of civilization at the same period of time we may on a review of the state of this country and the exertions now in progress confidently predict that it will outstrip many of its competitors and reach the goal

before some of them can have made much advance in their career. The country is full of intellect — the powers of the mind have been to a considerable extent unbound, and though at present its faculties are restrained by a blind attachment to whatever bears the impress of antiquity, it can boast of many advantages to which other nations are strangers. Where among the other nations of the world without the pale of Christendom, shall we discover such proofs of vigorous intellect — such strength and reach of thought — such refined speculations regarding spirit and matter, — such deep and daring researches into the nature of man and even of deity itself?

The magnitude of the task of enlightening India is such as to bear us out fully in the idea that without the aid of a native press there would have been little hope of its being speedily accomplished. Nor must the expense be omitted which must otherwise have been incurred. Under any plan which did not include the agency of an indigenous press how inadequate would have been even the most liberal subscriptions! The native press will however proceed without foreign aid, and diffuse light and knowledge without any external support. If the circulation of printed works with the view of creating a love for reading might be considered of sufficient value to form a component part of any plan for the ameliorating of India, we might esteem the fifty or sixty thousand Rupees which the natives have already expended in the purchase of these indigenous productions as their subscription to the object of their own civilization. The sum may at present appear small, since a greater may be raised in a year among Europeans but should native works increase ten fold in a few years (and why should they not?) the contributions of the natives will speedily outweigh those of Europeans and gradually attain so great a magnitude as to leave far behind all the sums which Europeans can possibly expend in endeavouring to improve the country, and the facility of reading produced by the circulation of a Hundred Thousand volumes will undoubtedly be equal in value to any other means of improvement which should involve an expenditure equal to the purchase of these books. During the progress of printing it is not to be supposed that Europeans will be inactive while natives are active on the contrary it may be expected that the exertions of the natives combined with the

additional facility of a native press will animate the depositories of European knowledge and science to increasing vigor and activity and induce them to use every exertion to regulate the public taste and raise it to the true standard of excellence. Hence if the natives print a hundred thousand volumes of fable at first the next hundred thousand volumes will assuredly be of a higher cast. And if they clove the taste for fiction it will be done at their own expense, and thus the first the most arduous and the most expensive task — that of refining the original mass and bringing it into some kind of shape and consistency, will be accomplished without any disbursement of funds subscribed directly towards the improvement of the country.

Should any object to these ideas the slow progress already made in printing and the slender prospect of increasing speed we would beg leave to remind them that we do not consider these ten or fifteen thousand volumes in any other light than as an anticipation of what may and doubtless will be accomplished in the lapse of years — or contend that these works will re-generate the country with the rapidity of an electric shock. But they hold forth an assurance that this is only a commencement. The press has been violently restrained by public authority it has gradually done this in every country. If we need an example to substantiate the position it is afforded by our own country. We had the press a hundred years before we possessed a Newspaper and a Newspaper nearly a hundred and fifty years before we had a Magazine. The circulation of books in the reign of Charles the First was but limited and scantily compared with the present demand for them and there are many now living who may remember that within the last fifty years the number of books printed and sold has at least been doubled. The increase of population in England however will not fully account for this increase as the number of works has increased in a much greater proportion. The fact is that the reading population has increased — it has been on the increase ever since the first printing office was set up in Europe and it will increase in every country into which a press is introduced. Compared with the present diffusion of works in England we acknowledge that our Indian one per cent is but as a drop to the ocean. But this is not a fair criterion we

should compare the progress made in this country with the progress made in England in the days of Edward the Fourth, within twenty years after Caxton set the first types in England. We must compare the present circulation of works the present number of readers in India with the state of things twenty years ago. We shall then find that the commencement which has been made is highly promising and that if works in India multiply in the same proportion in which they have multiplied in other countries there is a certain prospect of a speedy and sensible amelioration of its inhabitants. — And can any thing be conceived grander than the gradual liberation of the human mind from prejudice and error throughout these extensive regions? or any thing more exhilarating to the benevolent mind than the gradual abandonment through free discussion, of those erroneous principles which have for ages entailed moral degradation on so large a portion of our fellow creatures? Had no other event followed from our arrival in the East than the introduction of a Press among the Natives we should have conferred a boon on India for which generations yet unborn must bless the British name.

ASIATIC NEWS

Bombay August 26 — It is with much pleasure we observe that the principal object of the separate branch of the Education Society is the preparation and publication of School Books for the instruction of the Natives a measure highly requisite for perfecting the plan of that excellent institution as any attempt to improve existing native schools or to establish others would be very inefficient without a provision of proper books in the languages of the country. We also observe with great satisfaction that in carrying on this laudable design it is intended to request the co-operation of the Natives themselves a co-operation in which we feel persuaded the respectable Native inhabitants of Bombay and its dependencies will emulate the admirable example shewn at Calcutta and Madras where all classes and

caste have cordially united in an undertaking so well calculated "for the more general diffusion of knowledge among the inhabitants of India

General Meeting—At a General Meeting of the Subscribers of the Society for Promoting the Education of the Poor convened in pursuance of a Resolution of the special Meeting of the 22nd of July and held at St Thomas's Church on Thursday August 10th 1820

The Honble Mountstuart Elphinstone Governor in the Chair

1 The Secretary read the proceedings of the Special Meeting of the Managing Committee of the 22nd of July—Resolved That it is expedient that some further steps be taken by this Society for the providing of Native School books, and improvement of Native Schools, as a separate branch of the institution

2 That the design be to assist and improve existing Schools and to establish and support any further Schools which may be requisite with a view to the more general diffusion of useful knowledge among the inhabitants of India subject to the Government of Bombay

3 That the Schools be primarily for the conveyance of knowledge in the languages of the country

4 That the attention of this branch of the institution be specially directed to the providing suitable books of instructions for the use of Native Schools in the several languages (English as well as Asiatic) and to afford assistance in the preparation publication and cheap or gratuitous supply of other Works which may be deemed useful by the Committee

5 That it form no part of the design of this branch of the institution to furnish religious books

6 That Donations and Annual Subscriptions be solicited from Europeans and Natives for carrying into effect the preceding resolutions and that the sums thus accruing shall be applied exclusively and entirely to the aforesaid object and be annually accounted for in the General Report.

7 That a separate Committee be formed for carrying into effect the above purposes to be called "The Native School and School Book Committee", and to consist of the Managing Committee for the time being and 12 additional members being Natives and subscribers to the Native School and School Book fund

8 That the Native Directors be 1 Parsees 1 Mussulmans, and 1 Hindoos to be elected by the Native Subscribers on the principle of the 9th Standing Regulation

9 That a European and Native be appointed to act as the Secretaries to this branch of the Institution who shall report their proceedings to the Secretary of the Society

10 That Dr Taylor be appointed the European Secretary, and that a Native be appointed by the Native Subscribers

11 That it be left to the discretion of the Native School and School Book Committee to adopt such measures as may appear practicable and expedient for accomplishing the objects above stated the existing Regulations of the Society as far they are applicable being considered as the basis by which the Committee shall regulate their proceedings

12 That the above Resolutions be printed and published in the English and Native languages under the direction of the Native School and School Book Committee

13 Resolved unanimously that the thanks of this Meeting be given to the Honorable the Governor for his condescension in taking the Chair at the Meeting and the interest he has kindly expressed in the success of the Institution

HENRY DAVIES Secretary

COINS OF INDIA

To the Editor of the Calcutta Journal

SIR

It must be a source of great inconvenience and confusion to the public as well as to the government that such a variety of coins should exist within the Company's dominions which creates a difficulty in the equalization of the various coins of the same denomination under the various fluctuations of exchange altho the Company's rates of the relative values of the coins within their country or the reach of their authority are fixed

When the country was divided and under the dominion of petty sovereigns each possessed and prided himself on the right of stamping coins that bore the titles of the Sovereign and the denomination of the place or country where they were coined but since the union of so great a part of territory as the best part of India under the auspices of the Company's government this variety of coins should be sunk into one that should bear a denomination universally throughout the whole of the Company's territories. It may cause some temporary confusion in the adjustment of previous accounts but it will afford a permanent advantage by having throughout the Company's country coins of the same denomination that will bear the same relative value towards each other by simplifying the medium of exchange and commercial intercourse between places both within and without the Company's territories and in adjusting the payments of the Company's government in their various departments throughout the country

The evil is greatest in Bengal where there are various kinds of rupees the Calcutta Benares Furrukhabad &c. Sicca rupees the Sonat the Current rupees and various others Under the Presidency of Madras the Madras rupee is now the predominant coin and at Bombay the Bombay rupee As Bengal is the seat of Government it would be proper that the rupee that should obtain currency throughout the whole of the Company's territories should be denominated merely the

"Sicca Rupee," and that all the rupees in Bengal, Madras, and Bombay, should be of the same value and denomination, and divided in the same manner into annas and pice; and that all other coins should be abolished. Gold coins may also be denominated the "Sicca Gold Rupee," of the same weight as the silver rupee, and to have their relative value fixed as nearly as may be estimated. In the opinion of the Writer of this Paper, there is no such thing as intrinsic value or fixed proportion between metals of currency; it must fluctuate according to their demand or scarcity.

To accomodate ourselves to the old divisions and denominations, the present division of 16 annas and 12 pice should be preserved, tho' the decimal division in all cases would be the most desirable as most easy of computation. As above stated, a general alteration of the coins in a great part of the Company's country, must cause great, but it will be a temporary, confusion, in the adjustment of the Company's own accounts and payments, and in completely altering the salaries and allowances of the members of some of their establishments; but the advantage of having one general coin throughout the Company's country, is so great, that I have ventured to suggest it to those who may be more capable of judging of the subject.

Instead of the annas and pice being nominal coins, real coins of those denominations may be coined for the convenience of the market the former of silver and the latter of copper, bearing as nearly as possible, a fixed relative value towards each other. The gold rupees are to be convertible into silver rupees. The silver rupees into silver annas, and the annas into copper pice. It may be objected that these small pices may be too minute for common purposes, but perhaps it can be of no material importance, and the proportion may be varied.

If it were not an encroachment on the rights of foreign states, it would be desirable if the same coins could be introduced and coined, in every country where the Company's influence extends, which would be no contemptible means of establishing and securing an union of intercourse, both political and commercial with those states. • • •

Upper Provinces
September, 1820

Your obedient Servant,

C—

SAUGOR ISLAND SOCIETY

As the purposes for which this Society is united are not confined to the benefits to be derived from them to the individuals composing it but involve a great public good—inasmuch as their success will have the effect of ensuring greater safety to the vessels employed to the commerce of Bengal and improving the climate of the Island of Saugor and rendering it a place of rendezvous and supply—a general and lively interest is naturally excited as to the progress of an Association through whose exertions these desirable ends are to be attained. We gladly avail ourselves therefore of every opportunity to meet the general wish by noticing the Proceedings of this Society from time to time. We had lately the pleasure of submitting to our readers a sketch of the progress made in their undertakings during the last year and we have since been favored with a copy of the Resolutions proposed and carried at the last General Meeting after the reading of the Annual Report which are as follows—

Resolved I That this Meeting approves of the proceedings of the Committee of Management during the past year as explained in the Report above recorded and conceives it to be desirable that the Report should be transmitted to the Government Gazette with a request that it may be printed for general information

With reference to that part of the Report which states that the following Original Subscribers have omitted to make good the whole of their Instalments viz

Due by Omachurn Bannorjea for 2nd and 3rd Instalments one share	666	10	8
Due by M T Stephens for 3rd Instalment on two shares	666	10	8
Due by Somboo Chunder Sen for 2nd and 3rd Instalments on one share	666	10	8
Sicca Rupees	2000	0	0

Resolved 2ndly That the Shares held in the names of the foregoing persons being forfeited to the Society under the 4th

Resolution of the General Meeting of the 24th November 1818 which has been incorporated in the Deed of Association the same be sold by Public Auction for the benefit of the Society unless within One Month from this date the arrears and Interest due thereupon be paid up the Committee of Management are hereby instructed to intimate the same without delay to the parties

Resolved 3dly That the Grants of Land made by the Committee of Management during the last year to Messrs J Calder C Paton and Baboo Rampersaud Bannorjea and to Messrs R Hunter J MacWhirter J Kyd R Kyd J Young T Bricken J C C Sutherland G Ballard N Alexander T Jackson and J F Sandys also the additional Grant made to J Ihiner &c be approved and confirmed

Resolved 4thly That the following Gentlemen be elected Members of the Committee of Management in the room of Messrs McClintock Davidson Barretto and Baboo Ramdullol Dey who go out by rotation

MEMBERS ELECTED

H Sargent Esq	Captain C Paton and
J Kyd Esq	Baboo Russomoy Dutt

Resolved 5thly That Richard Hunter Esq be chosen a Member of the Committee of Management in the room of Commodore J Hayes who has become disqualified by the Sales of his Shares in the Society The following Gentlemen will therefore constitute the Committee of Management for the ensuing year —

When Elected	Names
Sept 1 1819	H T Prinsep Esq Chairman
Nov 11 1818	C Trover Esq
	J Palmer Esq
June 10 1819	J Young Esq

When Elected	Names
Sept 1, 1819	R Robertson, Esq
Sept 1, 1819	R Kyd, Esq
Sept 1, 1820	H Sargent, Esq
Sept 1, 1820	Captain G Paton
Sept 1, 1820	J Kyd, Esq
Sept 1, 1820	R Hunter, Esq
Nov 11, 1818	Hurry Mohun Tagore
Sept 1, 1819	Radhakaunt Deb
Sept 1, 1820	Russomoy Dutt

Resolved—that the Thanks of this Meeting be conveyed to James Young Esq for his conduct in the Chair

Adjourned

J YOUNG, Chairman

September 24 1820

BRITISH SETTLERS IN INDIA

Most of those who have read the great Work of Mr MILL, on the History of British India as well as those who have such the Critique of the Edinburgh Reviewers thereon, will remember the opinions broached by these respective authorities on the impolicy of the law or regulation of the Government which prevents the permanent settlement of Englishmen in India and deprives them of the power of holding lands in this country. As there are some however, no doubt among our readers to whom these passages of Mr Mill and the Edinburgh Reviewers may not be immediately present, or fresh in their recollection, we shall transcribe them here, as introductory to an able Article in the First Number of the Quarterly Series of the *Friend of India*, just published from the Serampore Press in which under a Review of the State of Agriculture in India, and the best

means of improving it this great question relating to British Settlers is treated more at length and viewed in greater detail

These benevolent Missionaries have been induced to enter on the enquiry of how far the permanent settlement of British Landholders in India would add to the benefit which this country already so largely derives from our own not by political but purely philanthropic motives They commence their Essay on the subject by observing that there are few things as their own nature so congenial with the human mind as our interesting ourselves in the happiness of others and add that it is only in seeking the happiness of others that a mind rightly informed can taste the least degree of solid enjoyment

The whole of the observations which follow on the present state of Agriculture in India on the best means of improving it and on the duty of Englishmen as Patriots Philosophers and Christians to aid this desirable work are consistent with the admirable maxims by which their conduct is regulated and we accordingly have the frank and disinterested or unbiassed opinions of intelligent and impartial men upon a question of great importance to the present interest in India but still more to her future welfare These remarks on the Agriculture of the country with the Address of Dr Carey in his Prospectus for the formation of an Agricultural Society in India (which will be found in our Journal of Sunday May 21 1820) we shall pass over here (though we can strongly recommend the perusal of the whole Article to those who feel an interest therein) in order to confine ourselves to that portion of the remarks which more immediately relates to the impolicy of the law by which Englishmen are prevented from holding lands in this country, on the same terms as the Natives of it first however giving as we before promised the short notice taken of this impolicy by the bold and impartial Historian of India and his Reviewers

Mr MILL after having cited the highest authorities to show the general depravity of the Natives of India and the want of an efficient Police among them as well as of a middle class of virtuous and respectable characters the example of whose lives would have great influence on their own expresses himself as follows —

If it were possible for the English government to learn wisdom by experience which governments rarely do it might at least see with regret some of the effects of that liberal cowardly and shortsighted policy under which it has taken the most solicitous precaution to prevent the settlement of English men trembling forsooth lest Englishmen if allowed to settle in India should detest and cast off its yoke! The most experienced persons in the government of India describe what to them appears the difficulty almost or altogether insuperable of affording protection either to person or property in that country without the assistance of persons of the requisite moral and intellectual qualifications rooted in the country and distributed over it in every part. They unite in declaring that there is no class in India who possess these qualifications that the power necessary for an efficient police cannot be entrusted to the Zemindars without ensuring all the evils of a gross and barbarous despotism. And they speak with admiration of the assistance rendered to Government by the gentlemen distributed in every part of England. Is it possible then to avoid seeing the inestimable services which might have been derived in this great exigency from a body of English gentlemen who if they had been encouraged to settle as owners of land and as manufacturers and merchants would at this time have been distributed in great numbers in India? Not only would they have possessed the requisite moral and intellectual qualifications—a thing of inestimable value they would have possessed other advantages of the highest importance.

It is impossible to reflect upon the situation of English gentlemen settled in the country as proprietors of land and as manufacturers without perceiving how advantageously they would be situated for acquiring that knowledge of the natives in which the Company's servants are proved to be so defective and for giving that aid in the administration of justice without which a good administration is not to be attained. Such men would be forced into an intimate intercourse with the natives whence under the necessity of employing them and of transacting and conversing with them in almost all the relations of life an intimate knowledge would arise. They would have a local influence of great efficacy. They would be useful beyond all calculation in maintaining order in a wide circle.

around them among a people in such a state of society as that at present found in Bengal III p 336

On this the Edinburgh Reviewers who cite the passage among their extracts from Mr Mills Work make the following reflections —

We cannot conceive any thing more discreditable to a government that will place itself in opposition to a measure conducive and most essential to the prosperity of a great empire merely because it would be attended with a chance at some distant period of a curtailment of the extent of its dominions That opposition becomes more absurd or criminal when the dominions of which we apprehend the loss not only are not essential to our safety but are of no other advantage to us than what may belong to the pleasure or patronage of ruling and which instead of affording us either money or men have been a constant drain upon us both of one and the other We do not in fact believe that the obstructions which have been thrown in the way of colonization have arisen mainly from the idea that another nation of Englishmen would spring up in India who might take upon them to govern themselves Who would be base enough not to wish to see another America arise at a distance which might relieve us from the fear of its rivalry?—Who is there who would not hail it as an extension of our honour that great and happy and independent communities might be created by our descendants in every quarter of the globe retaining the happiest characteristics of our manners and institutions? The fear of colonization seems to us to have been in part a continuation of the Company's dread of interlopers which like other habits has long outlived the circumstances which gave it birth To this no doubt have been added apprehensions not very well defined that private English adventurers engaged in trade or manufactures or in the cultivation of the land might be guilty of some of those acts of tyranny in which the servants of the Company indulged when they embarked in the private trade of the country But a little reflection will suffice to show that private colonists or merchants entering into competition with the natives with no other advantages than those which superior skill and civilization bestow must stand in a very different

situation from those who united the occupation of merchants or rather of monopolists with the possession of the whole judicial administrative and military power. Whether under any encouragement a sufficient number of Englishmen could be spread in a short time throughout the continent of India is the question which admits of doubt. But if there could be once established in that country a considerable body of Englishmen not merely civil or military officers but merchants manufacturers cultivators and proprietors who while they possessed something of the independence and knowledge of the nation from which they sprung participated in the interests of the people among whom they resided a security would be provided for the good government of India which can never be afforded by a superintending power in another quarter of the globe. A public opinion would be formed which would check the vices of the rulers while it aided the beneficial exercise of their powers. The judicial offices might be filled by men who knew the people among whom they had to administer judgement seat and thence drawn as they began to be useful to the council board—and the number of Judges might be increased without impoverishing the finances as the magistrate would not need such a salary as would send him with a fortune to Europe but would receive some part of his reward in the respect of people among whom he would have to pass his days.

These are the sentiments of an Historian who avows that he has never been in India and can have no bias from prejudice or personal feelings and of Reviewers who are probably quite as exempt from these imperfections or hindrances to fair judgement. We shall now add to them the opinions of men whose every act and sentiment are pledges of their zeal and sincerity in the great cause of promoting human happiness and whose manner of treating their impartiality and their complete fitness for the task. After the Introductory remarks on the Agriculture of India and the Address of Dr Carey to which we have before alluded the Editors of the *Friend of India* proceed thus —

If the ideas contained in this Address be correct it must be evident that few things will tend more immediately to lessen the misery and increase the comforts of the bulk of our

Indian fellow subjects, than a due attention to the improvement of agriculture. If it has been so entirely neglected in some parts of India, and so partially followed in others, that one of the finest countries in the world, blessed with almost every variety of climate, diversified by hills and vallies, and intersected throughout by streams most of them navigable the whole year round, is still, as to its agricultural interests, in the most abject and degraded state, few things can be of greater importance to its temporal welfare and prosperity, than that attention to this subject which has effected so much for Britain herself. And if this attention were extended to the waste lands annually overflowed and through their luxuriant vegetation become the haunt of noxious animals together with those vast tracts now wholly covered with woods, and serving only to shelter the most destructive beasts and to injure the natural salubrity of the country, it is not easy to say what the effect might be in a course of years. It should be considered that agriculture is the chief employment of the inhabitants of India, and that this employment tends to nourish the most virtuous habits, while the plenty created by perhaps double the present produce being drawn from the ground, would diffuse satisfaction among all ranks, and increase their attachment to the government through which these blessings were enjoyed.

In addition also to the abundance which would be thus diffused throughout the country the surplus of grain exported to the various countries of Eastern Asia, must greatly tend to enrich India, which indeed the raw commodities yielded by her soil are of themselves almost sufficient to do, of which it is enough to mention her opium, her indigo, her silk, and her cotton. The effect of this must be, that Britain would be endeared to her in a high degree, to whose guardian care she must feel indebted for these blessings, which would vanish as by *enchantment the moment her fostering hand were withdrawn*. Thus the domestic enjoyments of the peasant and the affluence of the merchants would alike inculcate in the strongest terms that the friendship of Britain was to India the choicest earthly blessing.

It is freely acknowledged that to that degree of attention being given to Agriculture in India, which it has obtained in Britain, there are obstacles which do not exist at home. In our

own country as Sir John Sinclair properly observes gentlemen of large landed property naturally take a deep interest in agriculture because it tends so immediately to the improvement of their estates. The value of the landed property possessed by the *Forty-six Noblemen and Gentlemen who composed the gratuitous Board of Agriculture* must have exceeded Twenty Millions sterling when its rental annually could scarcely have fallen short of a Million. But among those of our countrymen in India upon whom must evolve the burden of care in this instance NOT ONE OF THEM OWNS A SINGLE FOOT OF THAT SOIL THE IMPROVEMENT OF WHICH MUST BE THE OBJET OF THEIR CARES! This is a singular fact in the history of nations and on various accounts deserves the most serious consideration. It demonstrates at once the disinterestedness of that benevolent concern which so many of our countrymen take in the future welfare of India. The grand stimulus to public spirit in other countries is in India completely wanting. If a Roman could formerly say our country includes our parents our children our relatives and all who are dear to us this no Briton can say respecting India the country whose welfare he makes the chief object of his concern. The great stimulus so often felt respecting plans which took for ward to the future benefit of a country is here entirely absent the idea that if we ourselves reap no advantage from our anxiety and labours our posterity will fully enjoy the fruit of them after our decease. It is a fact that by far the greater part of those engaged even in legislating for India to remote ages may with truth look forward and say whatever be the effect of the measure now before us may be certain that in ten years time if not sooner we and our children shall be for ever removed from all the effects of its immediate operation. The natural tendency of this system may well form matter of deep reflection. While it exalts that benevolence which in those circumstances can care for India as for its natal soil it may render measures and plans intended for her benefit rather palliative than thorough rather suitable to the present moment than such as applying a radical cure to evils are necessarily slow in their operation and likely to effect little before those who have originated them have bid adieu to India for ever.

The system of excluding every British born subject from

any property or interest in soil of the country is so serious a bar to the future improvement of India both in a natural and moral point of view that it is worth the labor to examine it in its most important bearings. It doubtless originated in a laudable care to preserve our Indian fellow subjects from insult and violence which it was feared could scarcely be done if natives of Britain wholly unacquainted with the laws and customs of the people were permitted to settle indiscriminately in India. While the wisdom of this regulation at that time is not impugned however it may not be improper to enquire whether at the present time a permission to hold landed property to be granted by Government to British subjects in India according to their own discretion might not be of the highest benefit to the country and in some degree advantageous to the Government itself.

The objections which have been urged against any measure of this nature are chiefly that the indiscriminate admission of Europeans into the country might tend to alienate the minds of the inhabitants from Britain or possibly lead to its disruption from Britain in a way similar to that of America. Reporting this latter circumstance it is certain that in the common course of events a greater evil could scarcely befall India. Once the continuance of her connexion with Britain is suspended her every hope relative to improvement security, and happiness. The moment India falls again under the dominion of any one or any number of Native princes all hope of mental improvement or even of security for person or property will at once vanish. Nothing could be then expected but scenes of rapine plunder bloodshed and violence till its inhabitants were sealed over to irremediable wretchedness without the most distant ray of hope respecting the future. And were it severed from Britain in any other way the reverse felt in India would be unspeakably great. At present all the learning the intelligence the probity the philanthropy the weight of character existing in Britain are brought to bear on India. There is scarcely an individual sustaining a part in the administration of affairs who does not feel the weight of that tribunal formed by the suffrages of the wise and the good in Britain though he be stationed in the remotest parts of India. THROUGH THE MEDIUM

OF A FREE PRESS, the wisdom, probity, and philanthropy which pervade Britain, exercise an almost unbounded sway over every part of India, to the incalculable advantage of its inhabitants constituting a triumph of virtue and wisdom this, unknown to the ancients and which will increase in its effects in exact proportion to the increase in Britain of justice, generosity, and love to mankind Let India, however, be severed from Britain and the weight of these is felt no more Though it should remain in the hands of Europeans, these, disjoined from Britain, where their name would probably be devoted to infamy, would from that time forward have little or no regard to public opinion there and when once dead to a country they never expected to revisit, what would deter them from the most wanton exercise of power, and the indulgence of every appetite the growth of Asiatic climes? These feelings and habits which would grow stronger in every succeeding generation, would leave every thing to be feared from Europeans dead to Britain and imbued with Asiatic ideas Under Divine Providence therefore, the happiness of India is wholly suspended on her connection with Britain being preserved inviolate

Happily, however, there is nothing of this nature to be feared from any thing which now appears in view and least of all from the exercise of a wise and discreet permission to Government to British born subjects to hold lands in India. The class of those who would avail themselves of this permission would necessarily be select Without being in some degree monied men, they could not purchase land They would in general be persons of education, therefore, and what would be scarcely less important, they would possess property that could not be quickly removed, which would detain them under the absolute power of the laws of the country Moreover, the number of the British settlers would not be great, which indeed the permission of Government could easily secure While none could apply with propriety but monied men, only those even of this class would be likely to vest their property in land, who felt unable to purchase a competent estate in Britain as the feeling of Britons must be greatly altered before any man capable of obtaining a competence in Britain, would forego the physical and intellectual enjoyments she

affords for any gain which might arise from speculations in land amidst the burning climes of India To any man what is gain after he has secured a competence for the enjoyment of life if it must be purchased at the expense of dragging out the remainder of his existence in a foreign climate inimical to his health and constitution? Are not employments the most lucrative which could be held to the end of life constantly given up for the joy of home when only a moderate competence has been secured

While this class however few as they would be would be more completely under the power of those laws by which the peace of the country is secured than before they possessed landed property it is a fact that in case of outrage or injury, it is in most cases easier for a native to obtain justice against a European than for a European to obtain redress if insulted or wronged by a native This circumstance attended as it may be with some inconvenience reflects the highest honor on the British name it is a fact of which India affords almost the first instance on record in the annals of history Britain is nearly the first nation in whose foreign Courts of Justice a tenderness for the native inhabitants habitually prevails over all the partialities arising from country and education If there ever existed a period therefore in which a European could oppress a native of India with impunity that time is passed away — we trust for ever

That a permission of this nature might tend to sever India from Britain after the example of America is of all things the most improbable Those who in any country wish for changes and revolutions are seldom such as possess a great portion of landed property therein and in India a European possessed of landed property must be almost insane not to discern the circumstances in which this property would be placed were any thing ever to withdraw from India the guardian care of Britain What in that case should prevent the native powers of India from over running the country? or those who might wish to govern it from falling out among themselves and thus rendering the country a prey to anarchy rapine and plunder?

Nothing however can be more unfounded than the idea that a number of Europeans in India *would be able to imitate*

the example of America were they insane enough to make the attempt Such as admit it for a moment have never weighed the circumstances of either country than which nothing can be more dissimilar India is not a Colony of Britain filled with its descendants and with these alone It contains a multitude of nations separated from each other by a variety of languages all accustomed to revere and obey the power of Britain What could America have done if instead of containing two millions of Europeans she had contained only forty or fifty thousand scattered among as many millions of the indigenous inhabitants of the country devoted to the British Government and accustomed to obey it from their earliest years? To have drawn so many nations differing in their languages from their attachment to Britain would have been impracticable the very attempt must have been discovered in the bud For forty or fifty thousand European inhabitants even to have collected themselves into a body from all parts of a country extending two thousand miles would have been impossible without such a previous knowledge being obtained of their movements as must have rendered them vain and secured the loss of their estates and of all their influence No attempt of this nature has ever yet succeeded in a country where the land holders and the peasantry were of different nations

Moreover the circumstance of India's being surrounded with Britain must render every attempt of this nature improbable Long before the number of British land holders in India shall have become considerable Penang and the Eastern Isles Ceylon the Cape and even the Isles of New South Wales may in European population far exceed them in number and unitedly if not single render the most distant step of this nature as impracticable as it would be ruinous to the welfare and happiness of India Nothing therefore can be more silly than to compare America wholly a British Colony animated by one general feeling where the indigenous inhabitants had they been all in the interest of Britain were not a tenth as numerous as the colonists themselves who held in their hands the militia the revenues and the government of the country with a few British land holders without any share in the government or the collecting of the revenues and surrounding by so many millions of natives accustomed to the most

regular and prompt obedience to a government from which they have derived blessing before unknown to India

But while nothing can be more absurd than the idea of any disturbance ever arising to government from a few British land holders the value of whose property would depend on the preservation of tranquillity throughout the country, there are few things more improbable than that *any occasion* would ever be given them for discontent. Although they might not be precisely identified by the government with the natives of India they would not be heavily oppressed, while the utmost tenderness was manifested to their Indian fellow subjects. If their behaviour were what might be naturally expected they would be far more likely to share the confidence of Government in a superior degree. And of that oppression being exercised which shall affect the *whole of India*, never was there a greater improbability in any country, as long as it shall remain under the guardianship of Britain, and Britain possess the smallest particle of sound wisdom. That regard which Britain has hitherto so humanely and so wisely manifested for the comfort and welfare of its Indian subjects is not likely to be diminished by their being increased as they now are to fifty or sixty millions nor by their constantly improving in knowledge and intelligence and inability to appreciate that conduct which is equitable and good. The weight of no popular part of any constitution affords a better security against oppression than do these circumstances. A people in Europe may be cajoled or their legal representatives may be biassed for a season but nothing can cajole fifty or sixty millions of men in a foreign land. Nothing can bias their minds and persuade them that they are governed with equity and kindness — but the comfort and happiness which they enjoy. For this no substitute whatever can be accepted. They will ever judge of the administration of government precisely as they feel it to be. That which promotes their happiness will be certain of possessing their confidence while one precisely the reverse must gradually forfeit their esteem. But happily the reign of giddy favorites or of court minions has in Britain given place to that of reason and equity as far as relates to her Indian provinces. Whatever may be thought of the government of Mr Hastings and those who immediately preceded him for these last forty years India has certainly enjoyed such a government as none

kindness and tenderness to the natives At the present time many estates may be seen almost deserted through the unfeeling rapacity of their native owners So little property does a native tenant possess that to remove costs him nothing, indeed many of those who cultivate the soil literally possess nothing after the labor of a whole life they are in debt and have no way of delivering themselves from perpetual bondage but that of flying to some other part of the country which is often done as pursuit where there is nothing to be gained would be only a loss to the creditor and landlord and a return would be unavailing to compel residence a Hindoo naturally finding his way where he can experience the least wretchedness Harshness and unkindness to the natives therefore would be instantly visited on a European with that loss relative to the property he held which nothing could remedy On the other hand a man's interesting himself in their comfort and improvement would cause them to flock around him increase the value of his estate and promote both the wealth and the happiness of the man who delighted in doing good to his fellow-creatures Thus with scarcely any expense improvement might be so extended among the natives of the country as to impart to them that freedom from oppression want and misery which has not fallen to the lot of the wretched peasantry of India for many ages

Another advantage however which would accrue to the country would be almost incalculable in its operation *This select class of British land holders would gradually form a kind of Local Magistracy* thoroughly acquainted with the affairs of the country and deeply interested in the happiness of the people This in India is quite a desideratum The whole of the inferior administration of justice is in the hands of natives whose venality and corruption are notorious to a proverb and who often elude the utmost vigilance of European Judges Indeed when the judicial concerns of a half a million of persons by no means averse to litigation lie on the one individual without his being assisted by the probity and virtue of those below him how is it possible for the ablest man always to penetrate the maze of fraud and injustice which often involves a cause so as to deliver the poor and the needy from the hand of the oppressor Besides his European Assistant however he has not the least help on which he can depend That complete absence of principles which once

pervaded the highest as well as the lowest seats of justice in India still reigns among the native officers of justice in a degree that often frustrates the wise and humane views of their rulers. Nor is there any means of removing this evil that of infusing principle of probity and uprightness into all ranks of placing among them men who shall disinterestedly watch over the inferior ministration of justice and bring to the view of the Judges and Magistrates in the various districts of India, cases of oppression and fraud which they would gladly redress if laid before them. Europeans placed in sufficient number with small salaries in different parts of the country, would by no means meet the evil. While the expense would be great, their having no immediate connection with the natives would prevent their acquiring a knowledge of the real state of things and as they are no by nature exempt from corruption their having a bare support might prove in some degree a temptation to injustice, but European land holders possessing an estate of their own, the value of which depends in so great a degree on the comfort of the natives around them, would be far removed from every temptation to injustice while their local knowledge and influence would enable them to be a check to all the native officers of justice who might be stationed near them.

It is needless to add of what value British land holders thus situated in different parts of the country would be in various other ways. While they could without any expense to Government assist in realizing all its benevolent intentions respecting their Indian fellow subjects like gentlemen in the commission of the peace in England they would be ready to administer justice to those who were near them and although their influence would be nothing opposed to that of Government yet when exerted in support of the common cause of virtue justice order and tranquillity they might render essential service to the country while they were perfectly inexpensive to government.

— But while such a class of land holders would thus gradually form a kind of local magistracy deeply interested in the happiness of the people rendering essential service to the country and yet perfectly inexpensive they might ultimately lead to a great saving of expense to Government relative to Military

Establishments The vast expense of a military establishment, extended throughout India, is too well known to need mention. Nothing however would so much tend to lessen the necessity of an establishment so extensive, as a number of British proprietors of land settled in various parts of India, whom both interest and inclination would urge to secure the affections of their Indian fellow-subjects around them, by continually seeking their welfare and acting as their judicious friends. From their situation they would of course be thoroughly acquainted with every thing that passed around them, from their acting in some degree as their judicial guardians by shielding them from the oppressions to which they have been subject for so many ages, they must possess sufficient influence among the natives within their own circle to enable them to maintain order and tranquillity around them. This would gradually supersede the necessity of a widely extended military establishment for this purpose which might then be devoted almost wholly to the object of defending the country from invaders. On the effect of this in ultimately reducing expense to the government while it really added to the general happiness of the country, it is needless to enlarge. A single glance of the mind will be sufficient to discover how advantageous this would be to Indian in almost every point of view.

British born land holders would also naturally maintain all their national attachments for what Britain can lose them? and derive their happiness from corresponding with the wise and good at home. If sufficiently wealthy, they would no doubt occasionally visit Britain where indeed it might be expected that some of them would reside for years together as do the owners of estates in the West Indies. While Britain shall remain what she now is it will be impossible for those who once felt the force of British attachments ever to forego them. Those feelings would animate their minds occupy their conversation and regulate the education and studies of their children, who would be in general sent home that they might there imbibe all those ideas of a moral and intellectual nature for which our beloved country is so eminent. Thus a new intercourse would be established between Britain and the proprietors of land in India highly to the advantage of both countries. While they derived their highest happiness from the religion

the literature the philanthropy and public spirit of Britain, they would on the other hand be able to furnish Britain with the most accurate and ample information relative to state of things in a country in which the property they held there, constrained them to feel so deep an interest. The fear of all oppression being out of the question while it would be so evidently the interest not only of every Briton but of every Christian whether British or Native to secure the protecting aid of Britain at least as long as two thirds of the inhabitants of India retained the Hindoo or Musulman system of religion few things would be more likely to cement and preserve the connection between both countries than the existence of such a class of British born landholders in India

The importance of this measure to the Agricultural interests and the general welfare of India has led us farther into this subject than was first expected But we would by no means wish our countrymen to suspend their attempts to promote these interests or any adventitious circumstances While little doubt can be entertained of the happy effects of the measure recommended much can be done towards alleviating the miseries of our Indian fellow subjects with the opportunities we now possess Much has been already done and a steady perseverance in the present course will doubtless be crowned with the happiest results In promoting the Agricultural interests of India interwoven as they are with the happiness of the bulk of our Indian fellow subjects we may be assured that no effort will be wholly without its effect however inadequate it may appear to the great object in view and that from a continuance of them will ultimately flow effects of which the most sanguine had little previous idea

BORROWING SYSTEM

Largely as we have already drawn from the stores of the excellent Publication from which we have taken the Article on the Native Press and that on the impolicy of preventing British Settlers from becoming Land holders in India we must still trespass on the indulgence of its Authors for filling another Sheet of our Number of to-day with an Essay not only highly

interesting in itself but so closely connected with the foregoing Paper that we could not in justice omit to add it thereto as throwing great light on the advantages which are there shewn as likely to arise from the permanent Settlement of Englishmen in India. We conceive this will be apparent to all who may peruse it and we enter on the Article itself therefore without further preface.

ART. III.—On the Borrowing System of the Natives

The happiness or misery of any nation is affected in a far higher degree by the habits and principles which prevail in it than by the texture of its government or the luxuriance of its soil. To the influence of the most benign government there is a limit beyond which the search for happiness devolves on each individual. Hence there may exist circumstances in the habits of a people sufficiently powerful to defeat the most benevolent views of its rulers and to entail misery where there is every preparation for the enjoyment of happiness. Of this we have a striking instance in this country. India is blessed with more natural and political advantages than commonly fall to the lot of nations—it enjoys a mild and paternal government ever on the watch to promote its welfare—a government of which the present race of Hindoos are scarcely able to appreciate the advantages from the absence of all records of the grinding oppression under which their ancestors have labored for seven centuries—a soil fertile beyond example and to the very luxuriance of which all its calamities have been ascribed—a freedom from oppressive taxation and a degree of leisure for the improvement of the mind denied to the hardier sons of Europe. With all these splendid advantages we will venture to affirm that the Hindoos enjoy less solid happiness than many nations whose soil is less favourable and whose government is less propitious. The cause lies deep in the prevailing habits of the people beyond the reach of the most salutary laws. It is an internal radical distemper which poisons all those sources of happiness which the bounty of Providence and the wisdom of man have created—a disease which will yield only to a great moral revolution in the system to be effected by the persevering efforts of benevolence aided by the silent progress of time.

Among the numerous causes which contribute to exclude happiness from the natives of India, it is our intention at present to dwell only on *the universal tendency to borrow* which pervades the country. Among other nations there exists in the great body of the people a pride of independence, and a deep rooted aversion to pecuniary obligations. The fruit of this disposition is manifest in the cleanliness and neatness of the domestic mansions the nice adjustment of the annual expenditure to the annual income, the gradual accumulation of a resource for old age, the punctuality of all dealings, and the general cheerfulness of the family circle. How many bright examples of this description, can our native country boast even in its present state of commercial embarrassment! In Bengal the picture is reversed. There is no desire of independence, no horror of debt, and it is scarcely possible to assume a greater contrast than between the honest, upright, industrious English peasant and the Hindoo dragging out an inglorious existence amidst debt and disgrace borrowing in one quarter to pay in another, and reluctant to pay in all cases making no provision for old age and sitting down content beneath the burden of an endless prospect of embarrassment to the last hour of life.

This disposition to borrow is not confined to one province to one town or to one class of individuals. It pervades the whole country with all the inveteracy of a second nature. It originates probably in a natural debility of mind, and in an entire aversion to labor, and is powerfully aided by the apathy and indifference produced by their doctrines of fate, and irrevocable destiny. The man who can contrive to exist on borrowing for twenty years at an exorbitant rate of interest, might by one vigorous effort liberate himself from difficulty and open a prospect of comfort to his family for the remainder of life. This reasoning is lost on a Hindoo, while he admits its truth, he wants vigor of mind to put it in practice. Debt is to him a complete circle from which there is no egress after he has once ventured *within its inclosure*. A Hindoo is no sooner free from one debt than he contracts another, and generally incurs a fresh debt long before he is liberated from the old one. He stretches his credit to its utmost limit and is frequently under obligations in ten places at once. We have reason to believe that nearly three fourths of the inhabitants in Bengal are indebted to the

remaining fourth A European, educated in the virtuous habits of his own country, can scarcely conceive the avidity with the natives of Bengal plunge into debt, without a minute examination of their internal economy One who is not embarrassed, is generally a money lender, which in India invariably implies an usurer, but of this we shall speak in the sequel To obtain money a native will pledge every thing he possesses When in circumstances of ease, he lays in a provision of gold and silver jewels which serve to adorn his family in prosperity, and to propitiate the usurer in adversity These are generally the first articles through which he contracts a friendship with his banker, and it is frequently with a view to the probably reverse of his fortunes that he provides himself with these articles in the hour of plenty Every other article of value follows the jewels in due process of time till nothing is left of his household wealth but the brazen dishes of his humble board With these he dispenses last of all—and a native is considered in circumstances rather desperate, when he is obliged to substitute a plantain leaf for his brass plate

There is scarcely any occasion on which a native will not resort to the money lender, even when he has scarcely any prospect of being able to repay Though the circumstances which plunge into debt are as numerous as his wants, we wish to particularize two grand sources of expense which contribute more than any other to his embarrassment — Marriages, and the Entertainment of Strangers

Those who have been accustomed to the oeconomy of Christian families can form but an inadequate idea of the difficulties which attend a Hindoo wedding In Europe, the trouble and expense generally fall on the son who marries among his equals, after having secured a provision for the expenses of his new connection In India this care devolves wholly on the parent It is the duty of the father to secure the comfortable settlement of his children since upon this event depends his most valuable earthly possession — his family dignity To elucidate the subject it may be necessary to mention that in Bengal every cast is subdivided into a vast number of classes each of which comprizes the descendants of some one individual who in the original distribution of family honors obtained a certain rank enjoyed

by his posterity to this day. Hence the station of every individual in Bengal is settled with nearly as much precision as that of the nobility of Europe, and the distinction of ranks is preserved with as much tenacity as though they were under the direction of Garter King at Arms. No family is lost in the croud, there are always some beneath it, who view its rights and dignity with feelings of respect, every individual therefore possesses an acknowledged and defined rank in this mighty aristocracy. These family distinctions may be tarnished by ignoble alliances, but they may be regained by a series of advantageous marriages. It would be foreign to our subject to enter at present into this wide and interesting field of research, — suffice it to say, that these honours are incommunicable, but by marriage. No new candidate for fame, however powerful his pretensions, can be admitted to participate in them. But what cannot be obtained by merit may be acquired by marriage, and a family whose son or daughter may have been affianced to one of a noble rank, rises by this circumstance in the scale of distinction, and its superiority is acknowledged by every member of the same cast. It is therefore the manifest and natural wish of every parent to marry his children into a family nobler than his own. This may be effected for money, as every thing has its price in India. There are instances of some who with a noble generosity have condescended to exalt the family of a friend by granting him a daughter or a son in marriage without fee or reward, but the most certain and current mode of managing this transaction is by the regular channel of a bargain. The marriage of his children therefore, forms the chief object of a parent's solicitude, the grand æra of life, the critical event which is either to continue his family in its original humility, or to elevate it to distinction and renown. In negotiating alliances he spares neither expense nor trouble. The hard-earned savings of years are resigned with the utmost promptitude, and where no provision has been made, debts are incurred which hang like a dead weight on the family for years to come. The dreary prospects of embarrassment, are balanced by the solid advantages which have been gained, and the elevated rank to which his family may thus have been raised, overcomes every unpleasant feeling.

It is not however in the acquisition of a more noble alliance only, that his purse is lightened. This grand æra in his ex-

istence must not pass into oblivion without some demonstration of splendor, and however empty his purse, the applause of the rabble must be gained and the appetites of an endless host of friends and relations regaled with a solid feast. To a man whose life is bound up in shew the plaudits of the giddy multitude and the congratulation of his own connections present an object worthy of his ambition. The triumph of the moment outweighs every other consideration and he spends with a profuse liberality, what it will require years to replace. Under these circumstances it is by no means matter of surprize that the expenses of a wedding should bear no proportion to the means of the contracting parties and that where a man expends the aggregate of his income for years on a single event he should involve himself in debt and disgrace.

Another grand source of debt is the system of Hospitable Entertainment which prevails in the country. In India there are few or no inns for the accommodation of travellers the support of whom falls on the purses of friends and relatives. As there is little delicacy on the subject of intrusion where a lodging may be obtained a native in circumstances above penury, is incessantly burdened with a series of unwelcome guests. Nothing can exceed the disgrace which a Hindoo attaches to the slightest violation of the rules of hospitality, and the privations and embarrassment to which he submits in orders to shun odium on this subject would astonish the inhabitants of Europe. To be represented in his own village as one who has denied a refuge to strangers would fix on him an indelible stigma. Under the impulse of this feeling he submits to every inconvenience with cheerful resignation and though incumbered with debts never permits his guest to entertain the slightest idea of the embarrassment which his arrival occasions. The constant influx of these guests is very great and constitutes one of the heaviest taxes on the labor of the industrious. On their arrival the master of the house transforms himself into a servant lays before them the richest provisions his store will allow and when he has no money in the house borrows on the spur of the occasion at a rate of interest highly disadvantageous. But this is not all—the custom of the country constrains him to offer them a sum of money at their departure for the prosecution of their journey and though perhaps already overwhelmed with debt,

he is obliged to submit to difficulties with every appearance of cheerfulness. By thus moving from one house of entertainment to another travellers are enabled to perform distant journeys with scarcely any expense to themselves and it is reported that many contrive to subsist altogether on this migratory system by residing in succession at the houses of their friends or relatives.

The natives have likewise no inconsiderable number of relatives and friends to provide for constantly. A man who is without employ, lives on his friend for six or eight months without the least scruple. While he can obtain the simple necessities of life without labor, he is never anxious to exert himself in his own behalf, and the country is burdened with persons of this description. The board of the industrious is also surrounded with a numerous company of relatives whom the prevailing custom of the country constrains him to support. There is scarcely a married man in the country who has not some of his own or his wife's kindred dependant on his bounty. These he can not shake off and they will seldom drop off themselves but will continue to draw nourishment from his labor while a single meal of rice remains in the house. In the support of these indolent drones his substance is wasted and his debts increased, while at the same time so much is subtracted from the solid comfort of his existence.

This pernicious system though common throughout the country is rather more prevalent among the higher than the lower orders. The nobility of the country the Brahmuns Kaystas and Vydees are exempt from manual labor, and must subsist in idleness until situations can be procured which do not involve exertions forbidden by the Shastras. Hence they continue to depend longer on the bounty of their hospitable kinsman than the common people till by a long and tedious process of importunity and flattery, they can obtain situations suited to the dignity of their rank or caste. This forms a tremendous load the husbandman burdened with a train of relatives may take the active and robust among them into the field and turn their time to account, but the more elevated ranks possess no such advantages and as the shastras permit them to lodge only among their own caste a thralldom from which the inferior ranks are exempt they constantly swarm about the table of some

fortunate relative who has been so happy as to obtain an employment. It is a common saying in Bengal that brahmins may always be found even where labourers are scarce. This drawback on the welfare and industry of the country, the Hindoos owe to the Institutions of the Vedas, and unhappily it is not the only error in political economy which these sacred writings have promulgated.

The number of Widows who are every year created by the singular customs of the country constitutes a serious tax on its industry. However young they may be they cannot marry again they are seldom left in affluent circumstances and at the age of twenty they are not unfrequently burdened with numerous infant offspring. It is therefore on their industrious relatives that the weight of supporting them falls. This conjoined with the number of other relatives who fill the house of natives drains his substance and leads him involuntarily to contract debts from which he is scarcely ever wholly liberated. We are greatly mistaken if a very considerable proportion of the misery which bursts on the sight at every corner of this fertile land, be not chargeable on the immense number of idle persons with which it abounds. For one man who earns a subsistence there are perhaps two who live without work and the industry of one third of the country has to support the indolence of the remaining two thirds. That this is a great national as it is an individual calamity must be apparent to every one but it is unhappily a calamity for which there is little prospect of relief under the reign of the present system of idolatry no auspicious alteration can be expected but by the gentle and gradual introduction of another economy under the influence of which the industry of the country shall be relieved from the burdens with which it is now weighed down the country itself assume a more dignified character among the nations of the east and individual happiness be as greatly augmented as its national prosperity.

This borrowing system weighs down those on whom it falls by the enormous Interest which it entails. The prevailing rate of interest throughout the greater part of the country is thirty six per cent or half an anna monthly on the rupee. In some districts it is double that sum or seventy two per cent. Even in Calcutta where from the extension of commerce

we might naturally expect a more lenient and reasonable system the poor are seldom able to borrow under eighteen per cent Twelve per cent being the legal interest of the country, the written obligation never expresses a higher sum, but the premium which is deducted from the sum advanced makes up the deficiency This exorbitant usury falls chiefly on the needy;—the poorer the wretch, the higher is the rate of interest which he is obliged to pay The commercial portion of the community whose credit is firmer and whose transactions are more extensive, can generally borrow on such terms as the fair profits of trade will fully sustain it is the industrious and laborious who possess no means of rescue from famine but by the contraction of debts, whom this usury devours This exorbitant interest must be deducted from a small monthly pittance shared with rigid parsimony among a numerous train of relatives—a pittance barely sufficient to procure the common necessities of life Who would imagine on beholding the wretched hut of the Hindoo, which hardly excludes the elements of heaven, and into which are crowded in this burning climate, the young and the old, and their every article of furniture, that its miserable inmates are constrained perhaps for years to pay thirty-six per cent for every farthing they borrow Even when health smiles on them, their existence cannot but be miserable, but when overtaken with disease or oppressed with unforeseen calamity, then it is that they may be said to drink deep of the cup of human woe The inexorable money lender, whom they cannot avoid, enforces his claim heaping interest on interest and though perhaps he never receives the full payment of his money yet the distress occasioned by his incessant demands is by no means the less poignant In these circumstances every consolation is withdrawn from the wretched family The principal they cannot discharge and the payment of the exorbitant interest preys on the very vitals of their happiness and reduces them to the last stage of poverty and wretchedness There is indeed scarcely any cause of distress which operates so extensively and so powerfully as this inclination to debt, and the exorbitant interest which is exacted *

*The laws of the Hindoos declare that when the interest amounted to double the principal and remains unpaid, the principal cannot be recovered by law A debt double to the original one, however lies at interest.

The country is hereby separated into two classes, the borrower and the usurer, the industrious though exhausted poor and the fat and flourishing money lender. One who by parsimony or extortion can scrape together Four or Five Hundred Rupees immediately takes his station in this latter class and sits down to the enjoyment of an income bedewed with the tears of the oppressed. The interest of his money will not only enable him to live without labour, but open the way for the accumulation of more wealth. The country abounds with instances of individuals who by mere dint of avarice and exorbitant interest have created fortunes and left their families in circumstances of the greatest opulence. There are few middle characters in the country, he who has not money enough to lend, is generally in debt and he who is above the necessity of borrowing has invariably a considerable number of his fellow-creatures within the grasp of his usury.

The withering influence of this system is perhaps more deeply felt by the agriculturist than by the other members of the community. As far as our observation extend there is scarcely one in five of this useful class who guides his plough and reaps his corn on his own independent little capital. Four out of five are in circumstances which constrain them to resort to the money lender, a being who haunts the footsteps of the farmer with undeviating regularity and reaps so abundantly in that harvest of gain. The ploughman borrows corn for the support of his family during the seasons till his own crop be ripe when he repays his debt in kind at fifty per cent advance. To compute his loss with accuracy however, we must remember that the husbandman is poor and defenceless and his banker rich and powerful that the next year will bring a fresh array of wants and present again the view of his starving family which will render it unwise to break with his rich friend and that he is completely in the power of his superior—a species of obligations of which the one never forgets the advantages nor can the other the oppression. The corn is therefore lent out at a high price and repaid at a lower rate partly because the price falls on the reaping of the harvest and partly because the lender takes it on his own terms. In the weight there is as little equity as in the price so that turn which ever way he will the husbandman is the loser. He

moreover requires grain for seed to obtain which he generally agrees to repay in kind at a hundred per cent advance at the time of harvest. There are also times when he is pushed for money for the various occurrences of life and specially when his landlord demands his rents. On these occasions he must obtain a supply and his usual resort is to his generous friend who with well dissembled reluctance steps forward and prepares any catastrophe on the security of the crop. In every instance the return made enriches the lender far beyond his legal profits although the debt may remain and leaves the husbandman nothing in return for the sweat of his brow, but the anticipation of another year of equal labor and equal disappointment. We have known many instances in which the crops of two succeeding years have been pledged before a single clod of earth has been turned up—and this not in the case of a solitary farmer but of the greater part of a district.

This system prevails over the greater part of Bengal and applies to the great majority of farmers. There may be individuals who reap their corn for the benefit of their own families and sit down to the enjoyment of it without fear of the usurer; those who are in such happy circumstances however generally oppress their neighbours by lending to them at a very exorbitant interest. The great bulk of farmers work upon a borrowed capital, and consider themselves happy if they can glean a scanty subsistence from the product of their luxuriant soil. The animation of hope gilds not their morning and evening labors and they accompany the plough with as much littleness as the meagre animals which assist them. The crop on which they labour will not go to enrich their families but that of the usurer who beholds the growth of the corn with feelings of anticipated enjoyment. We pass over all consideration of the impossibility of agricultural improvement under such a system; our intention is to shew that it ruins the comforts and destroys the hopes of the farmer. In these circumstances he enjoys no hope of final ease. If after a long series of labors he is not left in debt he is happy. Strenuous exertion might lift him into independence but he wants vigor of mind to pursue a plan of steady economy and the contentment which he feels from the reflection that his father was in no better circumstances than himself tends

powerfully to detain him in a state of dependence. He has no prospect of support when age shall have prostrated his strength but from the compassion of his friends or the gratitude of his family.

The evils of this system do not stop with the personal inconvenience it occasions. It taints the whole current of morals if it be not a libel on the term to apply it to the inefficient system which in India serves only to keep society from complete anarchy. He who is the last to borrow is generally the first to pay and the foremost in the rank of borrowers is generally the last in the list of prompt payers—The man who borrows in India has no prospect of being able to repay his debt at the stipulated period in general he never intends it but leaves the matter to chance or to the more powerful operation of chicane and falsehood. When the time for payment arrives there is no expedient too disgraceful no subterfuge or deceit too infamous for him to practice to evade his creditor. Cringing the most loathsome is among the most honorable means of evasion and to an Englishman it must appear a paradox that there could exist any conjunction of circumstances sufficient to occasion so complete a degradation of the species. If the moment of payment can be postponed he retires in triumph without casting a single glance of regret at the inglorious price for which this relaxation has been purchased. How can morality of which truth is the basis flourish in such a soil?

Connected with this vicious practice is that of *making advances* so destructive of all security and confidence in the management of business. In England when a man undertakes a job he expects to be paid on its completion in India it is quite the reverse. The artificer must receive an advance of money before he will lift a tool. In great and magnificent undertakings where a very ponderous outlay is required this might be deemed reasonable but in India it applies to the most insignificant jobs. Domestic servants it is true do not come under this arrangement considering themselves as regular and established servants they are content to wait the expiration of the month for their wages though unless powerfully resisted they will frequently contrive by some tale of woe to

anticipate the period and with them as with all other natives precedent follows practice with an unerring step. But in the case of all laborers and artificers not a man can be obtained before he has touched the silver. If he receives in advance for a certain number of days however he is sure to absent himself some one day at least and as he approaches the term of his agreement he frequently refuses to work without a farther advance. This does not arise from any distrust of his employer where a man has been paid with the utmost punctuality for twenty years he will in the twenty first refuse to work without being previously paid.—In many instances he will receive advances in two or three places at the same time which occasions endless litigation among those who have engaged him creates an opportunity for the indulgence of indolence and enables him to make his own terms for fresh advances with those to whom he is indebted. The disadvantages of this vicious system fall wholly on the employer who must obtain a return for the money as he is able since the workman has no motive for exertion having nothing to loose and on the contrary every thing to gain by indolence because he has already anticipated his remuneration. He consequently embraces every opportunity of defrauding his master—and by contracting the hours of labor both in the morning and the evening and by his heartless indifference during the time he professes to labor which seldom exceeds six or seven hours in the day he contrives to reduce the value of his exertions within a very small compass indeed.

Such then is the effect on the morals and happiness of our Hindoo fellow subjects which arises from this trait in their character this prostration of spirit evidently the offspring of the system in which the Sudra is degraded in the estimation of all the other classes and what is far more injurious, even in his own. Thus all the advantages of the climate and the soil which render Bengal emphatically the Garden of India are annihilated as to all the purposes of enjoyment. To look for a change under the present religious system were entirely hopeless. If ever the Hindoo enjoy the blessings with which Heaven has endued them it must be through a system benign as heaven itself which while it ascribes glory to God the highest breathes peace on earth and good will towards men.

24 Sept., 1820

FRIEND OF INDIA

ART VI—Enquiries relative to the present state of Hindoo Temples, &c

The Editors having been favored with the following communication beg leave to insert it in the hope that some kind and judicious friend will be disposed to furnish the information requested in some one of these queries if unable to meet them all

To the Editor of the Friend of India

SIR,

Permit me to solicit, through the medium of your pages, some information on the following topics

- 1 What are the principal Hindoo temples whereunto pilgrims resort ?
- 2 What may be the total number of pilgrims attracted annually to the principal temples and the aggregate sum paid by them to the British government ?
- 3 What may be the revenues, and from what sources, of the principal temples and divided among how many resident Bramins and in what proportions to each ?
- 4 What are the causes of the *peculiar* eminence and fame of the principal temples ?
- 5 What are the temples that have formerly flourished, and have been frequented by pilgrims but are now wholly, or almost wholly deserted and neglected and from what causes ?
- 6 Are there any temples of which a government tax on pilgrims was formerly collected but which has ceased to be collected ? and at what dates ?
- 7 What effect is produced on the minds of the natives by the conduct of government with respect to the principal temples ?

I am Sir Your most obedient Servant

THEOPHILUS

P S Under the fifth head I would request your attention to the temple of Deoghur, Beerbhoom

Oct 1, 1820

HINDOO POOJAHs

ON THE PRESENT CELEBRATION OF THE HINDOO POOJAHs

To those who have paid attention to the course of events in Bengal it will be apparent that a great and mighty change has been gradually introduced within the last thirty years into the Hindoo worship. Originally the various periodical poojahs were professedly designed for acts of devotion and a certain degree of shew and festivity was attached to them probably with the view of engaging the attention of the great body of the populace. In what the natives term the purer ages of Hindooism the degree of splendor with which these poojahs were celebrated was exceedingly limited the original design of them was in some degree kept in view and the propitiation of the gods was regarded as the chief object. At the present time the spirit of Hindoo worship has sustained a great and singular alteration the motives which formerly induced to the performance of worship have undergone a change and immorality and debauchery have like a pestilence overspread the whole surface of the land. The various poojahs are no longer celebrated as acts of devotion but as affording opportunities for the display of magnificence and wealth and for gratifying the vicious taste of the rabble with a view of gaining their applause. Whether at any period of Hindooism the worship of the gods was performed with an exclusive aim to the imagined satisfaction of the deity worshipped without any mixture of anxiety for human praise we cannot say but at the present moment the former idea rarely enters the mind of a Hindoo with such power as to constitute a motive for action. A faint and indistinct recollection that these acts are grateful to the supposed deity may occasionally rise in his imagination but it is the applause attending the deed which in the present age forms the most powerful stimulus and it is with reference to this gratification that the expences of the festivals are regulated. Of the whole amount thus laid out scarcely a tenth and in many cases a still less sum is expended on the object of worship while most of the money is distributed among the singers without whom no religious festival is considered attractive.

Before the original design of these poojahs is completely subvertant to that which originally was only an insignificant appendage festivals, has usurped the station of the idol itself. The poojahs are palatable chiefly for the sake of the concert, not the concert for the sake of the poojah.

This great alteration was introduced by Raja Krishna Chundra Raya. Before his reign, these imagined acts of devotion were in general celebrated in strict conformity with the injunctions of the Shastras, and with the hope of meriting heaven. He however celebrated the Doorga poojah with unprecedented splendor for fifteen days, invited brahmuns and pundits from all parts of Bengal, and expended an extravagant sum of money in endeavouring to render the celebration popular. His example has been successfully imitated by the modern votaries of luxury. The more general diffusion of wealth and security for property introduced by the English Government, has contributed greatly to this change. Such an exhibition of opulence as a magnificent festival requires, would in ancient times have been deemed inconsistent with the station of any private individual, who would have subjected him instantly to the rapacious exactions of his pretty sovereign. At present the case is altogether reversed; — the government makes no enquiry into the private circumstances of its subjects, — the possession of private wealth awakens no jealousy, and enkindles no avarice — and the most splendid display of opulence is followed by an arrival of a public emissary, to take an inventory of the domestic hoard. In consequence of this security, the natives have given themselves up to unlimited extravagance in all that relates to their public festivals; vying with each other, not in attempts to render them more acceptable to their deities, but to invest them with all the pomp and splendor which wealth can bestow. The injunctions of the Shastras are no longer regarded when they interfere with the slightest opportunity for additional display, and innovations are perpetually introduced to gratify the taste of the people, which, like that of the Athenians, seems constantly to thirst after something new. Thus almost every year produces some fresh innovation in Hindoo worship, some striking departure from the original design of the institutions. The little rivulet is now extended into a broad and mighty stream, and threatens in time to submerge all the institutions of the Vedas.

To this the assemblage of so great a proportion of the wealth of India in one place under the influence of a mild and equitable government very powerfully contributes. The wealthy banker the extensive fund holder and the large proprietors of land are all crowded into one city the emporium of trade and the seat of government. In former times the wealth of India was scattered over the country and its influence was broken into separate divisions mutually independent to each other. The courts of the Rajas constituted the centre of influence within the boundary of their respective domains beyond the limits of which their existed another circle of influence to which the hopes and desires of another portion of the people was attracted. The metropolis of Bengal was in the hand of the bigotted Mussulmans by whom the worship of the Hindoo gods was ever viewed with feelings of extreme jealousy if not of hostility. All these separated rays of influence are now converged into one focus. The ancient metropolis has lost its splendor and the courts of the Rajas their influence and Calcutta is now become the centre of all that is attractive and imposing in the celebration of Hindoo worship while its influence over the various provinces of this empire is daily becoming more deep and extensive. Calcutta is the arena in which the various combatants for fame assemble to adjust their claims and it is astonishing to behold the immense sums which are annually squandered in attempts to acquire a name and to attract ephemeral popularity — sums which would almost serve to fill an empire with knowledge and civilization. This waste of wealth originates in feelings of jealousy and envy in an anxiety not to be outdone by others and to this every thing is sacrificed. In how many instances during the last few years have we beheld individuals hurled from the summit of opulence to the depth of poverty the wealth of generations squandered without thought and the family mansion fallen beneath the hammer of the auctioneer in vain attempts to acquire popularity.

The reflections which these considerations inspire are rendered painful by the recollection of the fact that these festivals impart an irresistible impulse to the progress and the inveteracy of immorality and vice one half the money is expended in midnight revelry in songs so obscene and filthy that the Christian world must rest its belief solely on the faith of those

whose ears have been involuntarily tainted with the pollution no man possessed of the slightest regard for virtue and decency will ever venture to lay them before the public Every rupee thus expended therefore, render some one individual more hardened in vice and more ardent in the pursuit of the most debasing objects Could the scene be presented to the view of the Christian public with what feeling of disgust would every mind be filled at the shouts of the giddy multitude assembled at these their midnight orgies and at the discrimination displayed in the arrangement of the scene so as gradually to bring forward songs of deeper voluptuousness as the night advances and the passions require a more powerful excitement to prevent their being extinguished in the embraces of sleep

To stem this torrent of vice what power exists among them? The populace for whom these entertainments are spread forth are not likely to quarrel with their amusements — the brahmins are too deeply interested in the profits of the change to lift up their voices in defence of the ancient usages of the country Where their ancestors received two rupees at a festival they receive thrice that sum their mouths are therefore effectually closed And when the priesthood the guardians of the religion of Brahma the imagined favorites of the gods resign themselves willingly to the stream which conducts them farther and farther from the fountain of their own institutions what can be expected from any other class? The Hindoo religion does not contain within its bosom the elements of its own regeneration nor does it possess any innate power to arrest the progress of immorality, and restore to the country the fabled golden age when every Hindoo was said to be devoted to simplicity of manners The decrees of the Shastras are fallen into contempt and the predictions of the Kulkee Poorana respecting the depravity of this last age of the world seem in the opinion of the Hindoos themselves to be tending to their consummation

We have we fear extended these remarks too far for the patience of the reader — they were intended to introduce to his notice a new species of Poojah which has been introduced into Bengal within the last thirty years called *Barouaree* the account of which will tend to confirm the preceding observations

About thirty years ago at Gooptipara near Santipoor a town celebrated in Bengal for its numerous Colleges a number

of brahmuns formed an association for the celebration of a pooja independently of the rules of the Shastras. They elected twelve men as a committee from which circumstance it takes its name and solicited subscriptions in all the surrounding villages. Finding their collections inadequate they sent men into various parts of the country to obtain further supplies of money of whom many according to current report have never returned. Having thus obtained about 7000 Rupees they celebrated the worship of Juguddhatre* for seven days with such splendor as to attract the rich from a distance of more than a hundred miles. The formulas of worship were of course regulated by the established practice of the Hindu ritual but beyond this the whole was formed on a plan not recognized by the Shastras. They obtained the most excellent singers to be found in Bengal entertained every brahmun who arrived and spent the week in all the intoxication of festivity and enjoyment. On the successful termination of the scheme they determined to render the pooja annual and it has since been celebrated with undeviating regularity.

A way having been thus opened for the gratification of the senses in addition to those regular festivals which their books enjoin the example was imitated in other parts of Bengal. These acts of worship if the term be not a misnomer are celebrated without the least reference to a future state or to the favor of the gods the object is simple sensual gratification. When five or six brahmuns feel anxious to drown the cares of life in the bustle and enjoyment of a festival they form a committee prepare a subscription paper and levy contributions on the opulent and industrious. When a sufficient sum has been collected they erect a few temporary sheds construct an idol and engage the services of the most celebrated singers in the country. Two or three days are then passed in the society of friends and in all the luxury of voluptuousness. Where a hundred rupees are thus collected twenty are in general allotted to the formation and service of the idol and the rest to the pay of the choir. The idol is complimented with a solitary bow and then forgotten and the whole stretch of attention is directed to the area where the songs are chanted. Should the leader of the band happen to be a man high in the favor of the public, and

*Nourisher of the world a term applied to Durga.

celebrated for his musical talents the populace for many miles round are attracted to the festival. Within a few miles of the metropolis more than ten of these subscription assemblies are annually formed. The most renowned are those at Bulubh poor, Konnugur, Ooloo, Gooptipur, Chugur, and Shree poor. At Ooloo where it is celebrated with extraordinary shew, the *patries conscripts* of the town have passed a law that any man who on these occasions refuses to entertain guests shall be considered infamous and expelled from society. We have not heard that they extend to a great distance beyond the metropolis but within the circle of their influence they contribute powerfully to that continuation of morals and that awful depravity which now pervades every branch of the Hindoo community.

What singular that the spirit of Hindooism should be extinguished by a spawn of its own production and that nourishment on which it has subsisted for so many ages should in these days of wealth and prosperity effect its destruction. How long the system will maintain a residence in the country after it has lost all influence over the mind and after the sanctions which it inculcates shall have been nullified it is not easy to determine but that the country is hastening to this crisis must be apparent to the most superficial observer. Perhaps is it ordained in the wise and inscrutable design of Providence that this mighty engine of superstition should burst by the fermentation of the materials which nourish it and that the first symptoms of decay should appear in the total loss of all reverence for the imaginary beings supposed to preside over it — that the way may thus be opened for the introduction of a more noble economy when the sublime truths of the gospel shall pervade the whole country and transform this luxuriant region now overspread with noxious weeds and tainted with loathsome exhalations into a blooming paradise.

While it is distressing to reflect that the means by which the rites of Hindoo worship are losing their respectability should inundate the country with vice and immorality since the transition from a rigid and unbending superstition to those means which so powerfully gratify the natural propensity to evil and demoralize the heart is no gain to the cause of virtue and morality it is some

INDIAN MURDERERS

5 Oct, 1820

Of the Murderers called *Phansigars* — By Doctor Sherwood,
Communicated by Colonel McKenzie — From the 19th Volume
of the Asiatic Researches just published

While Europeans have journeyed through the extensive territories subject to the Government of Fort St George, with a degree of security no where surpassed, the path of the native traveller has been beset with perils little known or suspected into which numbers annually falling have mysteriously disappeared, the victims of villains as subtle, rapacious, and cruel as any who are to be met with in the records of human depravity

The *Phansigars*, or stranglers are thus designated from the Hindustani word *Phansi*, a noose. In the more northern parts of India, these murderers are called *T'hugs* signifying deceivers, in the Tamul language they are called *Ani Tulucar*, or Mussulman noosers in Canarese, *Tanti Calleru*, implying thieves who use a wire or catgut noose and in Telugu *Warlu Wahudlu* or *Warlu Laysh ay Wahudloo* meaning people who use the noose

There is no reason to believe that Europeans were aware of the existence of such criminals as *Phansigars*, until shortly after the conquest of *Sringapalam* in 1799 when about a hundred were apprehended in the vicinity of *Bangalore*. They did not engage general attention nor would it appear that they were suspected to belong to a distinct class of hereditary murderers and plunderers, settled in various parts of India, and alike remarkable for the singularity of their practice and the extent of their depredations. In the year 1807 between *Chittoor* and *Arcot* several *Phansigars* were apprehended belonging to a gang which had just returned laden with booty from an expedition to *Tremucore* and information was then obtained which ultimately led to the development of the habits, artifices and combinations of these atrocious delinquents

The *Phansigars* that infested the south of India a few years ago were settled in Mysore, on the borders of that kingdom and the Carnatic, in the Ballaghat districts ceded to the Company by the Nizam in 1800 and they were particularly numerous in the *poliums* of Chittoor. The sequestered part of the country, which comprehended these *poliums*, maintaining little intercourse with the neighbouring districts abounding in hills and fastnesses and being immediately subject to several *polygars*, afforded the *Phansigars* a convenient and secure retreat, and the protection of the *polygars* was extended to them, in common with other classes of robbers in consideration of a settled contribution or, which was more frequent, of sharing in the fruits of their rapacity.

It is impossible that such criminals as *Phansigars*, living by systematic plans of depredation, could long remain in the same place in safety, unless their practices were encouraged or connived at by persons in authority. Hence after the establishment of the Company's Government over the Carnatic, and the districts ceded by the Nizam, and the consequent extinction of the power and influence of the *polygars*, some of whom had succeeded in rendering themselves virtually independent of the former government these murderers very generally changed their abodes and frequently assumed other names.

While they lived under the protection of *polygars* and other petty local authorities and among people whose habits were in some respects analogous to their own it was unnecessary to dissemble that they subsisted by depredation. They and their families lived peaceably with their neighbours whom they never attempted to molest and between whom their subsistence a reciprocity of interest in the purchase and disposal of the plunder which the *Phansigars* brought with them on returning from their expeditions. Afterwards on the extension of the English Government it was usual for the *Phansigars*, while they continued their former practices ostensibly to engage in the cultivation of land or some other occupation to screen themselves from suspicion to which they must otherwise have been obnoxious.

Phansigars never commit robbery unaccompanied by murder, their practice being first to strangle and then to rifle

their victims. It is also a principle with them, to allow no one to escape of a party, however numerous, which they assail, that there may be no witnesses of their atrocities. The only admitted exception to this rule, is in the instance of boys of very tender age, who are spared, adopted by the *P'hansigars*, and, on attaining the requisite age, initiated into their horrible mysteries.

A gang of *P'hansigars* consists of from ten to fifty, or even a greater number of persons, a large majority of whom are Mussulmans but Hindus, and particularly those of the Rajput tribe are often associated with them. Bramins too, though rarely, are found in the gangs*. Emerging from their haunts they sometimes perform long journeys being absent from home many months, and proceed along the eastern and western coasts to *Hyderabad* and *Cape Comorin*. In general, however, they do not roam to such a distance, but make one or two excursions every year. Their victims are almost exclusively travellers whom they fall in with on the road. Each gang has its *Sirdar* or leader who directs its movements. Of a numerous gang, some usually remain at home, while the rest are engaged in the work of pillage and murder. Those that are abroad are often divided into separate parties of ten or fifteen persons, who either follow each other at some distance, or the parties taking different routes they rendezvous at an appointed place in advance, measures being at the same time taken to secure a speedy junction of the gang should this be requisite for the purpose of attacking several travellers at once. Different gangs sometimes act in concert, occasionally apprising one another of the approach of travellers whose destruction promises a rich booty.

P'hansigars have the appearance of ordinary inoffensive travellers and seldom assume any particular disguise. They indeed not unfrequently pretend to be traders, and there is reason to believe, that they sometimes come from the *Dekhin* clothed in the grab of *bairagis*. Formerly, when *P'hansigary* was practised to a greater extent and in a more daring manner than at present the leader, especially if enriched by former spolations often travelled on horseback, with a tent, and passed for a

*Bramins, it is probable, do not assist in the actual perpetration of murder, but are employed to procure intelligence, in obtaining which their peculiar privileges afford them great facilities.

person of consequence or a wealthy merchant otherwise he appeared at first in a more humble character, and assumed in the course of his rapacious progress one of more importance as he became possessed of horses and bullocks, which while they afforded him carriage for the plundered property subserved the purpose of giving countenance and support to his feigned character

Phansigars are accustomed to wait at choultryes on the high roads or near to towns where travellers are wont to rest. They arrive at such places and enter towns and villages in straggling parties of three or four persons appearing to meet by accident and to have had no previous acquaintance. On such occasions some of the gang are employed as emissaries to collect information and especially to learn if any persons with property in their possession are about to undertake a journey. They are often accompanied by children of ten years of age and upwards who while they perform menial offices are initiated into the horrid practices of the *Phansigar* and contribute to prevent suspicion of their real character. Skilled in the arts of deception they enter into conversation and insinuate themselves by obsequious attentions into the confidence of travellers of all descriptions to learn from them whence they come whither and for what purpose they are journeying and of what property they are possessed—thus

— under fair pretence of friendly ends
And well placed words of glozing courtesy
Buted with reasons not unpalatable
Wind them into the easy hearted man
And hug him into snares

When the *Phansigars* determine after obtaining such information as they deem requisite to attack a traveller they usually propose to him under the specious plea of mutual safety or for the sake of society to travel together or else they follow him at a little distance and on arriving at a convenient place and a fit opportunity presenting for effectuating their purpose one of the gang suddenly puts a rope or cash round the neck of the unfortunate person while others assist in depriving him of life

Two *Phansigars* are considered to be indispensably necessary to effect the murder of one man and commonly three

are engaged. There is some variation in the manner in which the act is perpetrated, but the following is perhaps the most general. While travelling along, one of the *P'hangsigars* suddenly puts the cloth round the neck of the person they mean to kill and retains hold of one end while the other end is seized by an accomplice, the instrument crossed behind the neck is drawn tight, the two *P'hangsigars* pressing the head forwards at the same time the third villain, in readiness behind the traveller, seizes his legs and he is thrown forward upon the ground. In this situation he can make little resistance. The man holding the legs of the miserable sufferer now kicks him in those parts of the body endowed with most sensibility, and he is quickly despatched.

Antecedently to the perpetration of the murder, some of the gangs are sent in advance and some left in rear of the place to keep watch and prevent intrusion by giving notice on occasion, to those engaged in the act. Should any persons unexpectedly appear on the road, before the murdered body is buried some artifice is practised to prevent discovery, such as covering the body with a cloth while lamentations are made professedly on account of the sickness or death of one of their comrades or one of the watchers falls down apparently writhing with pain, in order to excite the pity of the intruding travellers and to detain them from the scene of murder.

Such are the perseverance and caution of the *P'hangsigars* that a convenient opportunity not offering they will sometimes travel in company with, or pursue persons whom they have devoted to destruction several days before they execute their intention. If circumstances favor them they generally commit murder in a jungle or in an unfrequented part of the country and near to a sandy place or a dry water course. A hole three or four feet in depth in such a spot is dug with facility in which the body being placed with the face downwards it is shockingly mangled. Deep and continued gashes are often made in it in on both sides from the shoulders to the hands and to the feet which lay open the abdomen and divide the tendon at the heel. Wounds are also made between the ribs into the chest, and sometimes if the hole be short the knees are disjuncted and the legs turned back upon the body. The hole

is then filled with earth. The body is thus cut and disfigured to expedite its dissolution, as well as to prevent its inflation which, by raising or causing fissures in the superincumbents sand might, attract jackals, and lead to the exposure of the corpse. When the amount of the property is less than they expected to find, the villains sometimes give vent to their disappointment in wanton indignities on the dead body.

If, when a murder is perpetrated a convenient place for interring the body be not near, or if the *Phansigars* be apprehensive of discovery, it is either tied in a sack and carried to some spot, where it is not likely to be found, or it is put into a well, or, which is frequently practiced a shallow hole is dug, in which the corpse is buried, till a fit place for interring it can be discovered, when it is removed and cut in the manner already mentioned. If the traveller had a dog, it is also killed lest the faithful animal should cause the discovery of the body of his murdered master. The office of mangling the dead body is usually assigned to a particular person of the gang. The *Phansigars* are always provided with knives and pickaxes, which they conceal from observation.

From the foregoing account it will be obvious, that the system of the *Phansigars* is but too well adapted for concealment. The precautions they take the artifices they practice, the mode of destroying their victims calculated, at once to preclude almost the possibility of rescue or escape—of witnesses of the deed—of noise or cries for help—of effusion of blood—and in general of all traces of murder—these circumstances conspire to throw a veil of darkness over their atrocities.

I now proceed to notice various particulars more fully illustrating the practices, habits, and character of those criminals.

It is not improbable, that formerly a long string with a running noose might have been used by *Phansigars* for seizing travellers and that they robbed on horseback. But, be this as it may a noose is now, I believe, never thrown by them from a distance, in this part of India. They sometimes use a short rope with a loop at one end but a turban or a *dot hi* (a long narrow cloth, or such worn about the waist), are more commonly

employed these serve the purpose as effectually as a regularly prepared noose with this advantage that they do not tend to excite suspicion. When such a cloth is used it is previously to applying it doubled to the length of two or two and a half feet and a knot is formed at the double extremity and about eighteen inches from it a slip knot is tied. In regulating the distance of the two knots so that the intervening space when tightly twisted may be adapted to embrace the neck the *P'hanstigar* who prepares the instrument tries it upon his own knee. The two knots give the *P'hanstigers* a firm hold of the cloth and prevent its slipping through their hands in the act of applying it. After the person they attack has been brought to the ground in the manner already described the slip knot is loosed by the *P'hanstigar* who has hold of that part of the cloth and he makes another fold of it round the neck upon which placing his foot he draws the cloth tight in a manner similar to that (to use the expression of my *P'hanstigar* informer) of packing a bundle of straw.

SOMETIMES the *P'hanstigers* have not time to observe all the precautions I have mentioned in cutting and interring a body apprehensions for their own safety inducing them to leave it slightly buried. Sometimes also when a murder is perpetrated in a part of the country which exposes them to the risk of observation they put up a screen or the wall of a tent and bury the body within the inclosure—pretending if enquiries are made that their women are within the screen. On such occasions these obdurate wretches do not hesitate to dress and eat their food on the very spot where their victim is inhumed.

If which scarcely ever happens a traveller escape from the persons attempting to strangle him he incurs the hazard of being dispatched by one of the parties on watch. Should he finally escape or should any other circumstance occur to excite alarm or apprehensions of being seized the gang immediately disperses having previously agreed to reassemble at an appointed time at some distant place.

Travellers resting in the same choultry with *P'hanstigers* are sometimes destroyed in the night and their bodies conveyed to

a distance and buried. On these occasions a person is not always murdered when asleep, as, while he is in a recumbent posture, the *P'hansigars* find a difficulty in applying the cloth. The usual practice is first to awaken him suddenly with an alarm of a scorpion and then to strangle him.

In attacking a traveller on horseback, the *P'hansigars* range themselves in the following manner. One of the gang goes in front of the horse, and another has his station in the rear, a third walking by the side of the traveller, keeps him engaged in conversation till, finding that he is off his guard, he suddenly seizes the traveller by the arm and drags him to the ground, the horse at the same time being seized by the foremost villain. The miserable sufferer is then strangled in the usual manner.

Against *P'hansigars* it must be obvious, that arms and the ordinary precautions taken against robbers, are unavailing. When a person is armed with a dagger, it is usual for one of the villains to secure his hands. It sometimes happens that a party of travellers consisting of several persons, and possessed of valuable effects are, while journeying in imaginary security, suddenly cut off, and the lifeless and despoiled bodies being removed and interred, not a vestige of them appears*. Instances are said to have occurred of twelve and fourteen persons being simultaneously destroyed. But such occurrences must be rare and in general the property taken is not considerable. Such, indeed, is the cruelty cupidity of these detestable wretches that on the presumption of every traveller possessing concealed treasure, or some property however trifling, even indigence affords not its wonted security.

*Near Sadras about ten years ago three golah peons were killed having on them money in different coins to the amount of 16 000 rupees. In 1803, five persons were killed in *Coimbatour* and cash to the amount of about 2500 pagodas the property of the collector of the district was taken. In the same year two respectable natives proceeding on horse back from *Madras* to the *Malabar* coast with five attendants were all killed. In 1807 five persons besides two others who had joined them on the road were killed near *Bangalore* and robbed of property to the amount of 1000 pagodas belonging to an officer of engineers. And in 1811, three persons were killed in the district of *Masulipatam* and 500 rupees taken.

Formerly, if good horses shawls or other valuable articles were among the booty they were commonly reserved for the *polygar*, in payment of protection. A portion of the plunder is usually appropriated to defraying the expences of religious ceremonies, and, sometimes a part was also allotted for the benefit of the widows and families of deceased members of the gang. The residue of the booty, being divided into several parts was usually shared as follows — to the leader, two shares to the men actually concerned in perpetrating the murder, and to the person who cut the dead body, each one share and a half and to the remainder of the gang each one share. The plunder was almost always carried home by the *P'hapsigars* and sold greatly below its value, — it was never disposed of near to the place where the person to whom it belonged was murdered, nor where it was likely to be recognized of which the *P'hapsigars* were enabled to judge by the information imparted to them by the credulous sufferers.

The frequent association of the most abject superstition with the deepest guilt has been often noticed. The justness of the observation is exemplified in the conduct of most — perhaps of all — classes of *Indian* delinquents and remarkable so in that of the *P'hapsigars*. Their system indeed seems to be found or

the basis of superstition. They pay the most servile regard to omens and they never leave their abodes to go on an expedition without a previous persuasion derived from modes of divination in use among them that it will be attended with success. Though the *P'hapsigars* are almost all *Mussulmans*, they have nevertheless universally adopted on certain occasions the idolatrous worship of *Hindu* deities. *Call* or *Marriatta* (the goddess of small pox of the *Carnatic*) is regarded as their tutelar deity, and is the object of their odoration. She is usually invoked by them under the name of *Jayi ar Aji* and of *Tuljapuri**. Before

*Colonel Col a Mackenzie so well known for his successful researches into *Indian* history and antiquities observes in a letter to me that it was the custom of many of the ancient heads of families that have raised themselves by depredation to rank and power to conciliate *Call* hence the sacrifices of human kind of offerings of noses and ultimately of sheep by the Rajah of *Mysore* and now the commutation of cocoanuts at the hill of *Mysore* which derives its name from *Mahe* as *ra* *Mardana* another name for *Call*.

an expedition is determined on an entertainment is given when the ceremony of sacrificing a sheep to JAYI is performed; and though perhaps not always yet it would seem generally, in the following manner. A silver or brazen image of the goddess, with certain paraphernalia pertaining to her, and sometimes also one of GANESHA and the images of a lizard and a snake, reptiles from which presages are drawn, together with the implements of *P'hansigari*, as a noose, knife and pickaxe, being placed together flowers are scattered over them and offerings of fruit, cakes spirit &c are made, odoriferous powders are burned, and prayers are offered for success. The head of the sheep being cut off it is placed with a burning lamp upon it and the right fore foot in the mouth before the image of JAYI, and the goddess is entreated to reveal to them whether she approves of the expedition they are meditating. Her consent is supposed to be declared should certain tremulous or convulsive movements be observed during the invocation, in the mouth and nostrils while some fluid is poured upon those parts. But the absence of those agitations is considered as indicating the disapprobation of the goddess and the expedition is postponed.

About ten or twenty days afterwards, the ceremony is repeated and if auspicious inferences be drawn from it, the *P'hansigars* prepare to depart. But before they determine towards what quarter to proceed some persons of the gang are sent on the high road in the direction they wish to take to observe the flight of crows and other birds and to listen to the chirping of lizards. Should success be betokened the same path is taken. If the signs be adverse the *sirdar* sends some of the gang to make observations on another road or at a place where two roads meet and these votaries of superstition proceed in that direction which promises as they infer the best success.

In the course of their progress they observe the same scrupu-

At *Chittledroog* also the ancient *polhgars* worshipped and sacrificed to Cal and even still at *Tuljapur* on the western ghauts 300 miles west of Hyderabad on the road to *Poonah* I was there in March 1797. It is a celebrated temple of Cal where the pooja is performed by a low tribe and not by brahmins who abhor these rites. It is even so much suspected that infamous rites and human victims were offered there that my head bramin (the late valued *Boriah*) horror struck by the accounts he received urged my departure from *Tuljapur* and was not easy till we got away.

1 rib for 1 knife and the hem of her lower garment for a noose and ordered them for the future to cut and bury the bodies of those whom they destroyed

White and yellow being considered the favorite colors of their patroness and those in which she is arrayed the cloths for strangling are of one or other of these to the exclusion I believe of all other colors

Ridiculous as their superstitions must appear they are not devoid of effect They serve the important purposes of cementing the union of the gang of kindling courage and confidence and by an appeal to religious texts deemed infallible of imparting to their atrocities the semblance of divine sanction

To the ascendancy of the same superstitious feeling is also to be ascribed the curious circumstance that *P'hansigars* are accustomed to refrain from murdering females and persons of the *Camala* cast which includes gold iron and brass smiths carpenters and stone-cutters Washermen potmakers pariahs chucklers lepers the blind and mutilated a man driving cow or 1 female goat are also spared These persons appear to be regarded either as the descendants or servants of JAI as her constant worshippers or as having claims to the especial protection of the goddess and are for these reasons exempted from slaughter

When this rule is respected any one of these persons traveling with others of different casts proves a safeguard to the whole party the same principle which prompts the *P'hansigars* to destroy every individual of 1 party forbidding them to kill any unless the whole

Many *P'hansigars* who have become informers have declared that they never knew any of the abovementioned persons to have been destroyed and conceived that no pecuniary temptation could be sufficiently powerful to occasion 1 violation of the rule Others have stated that they had heard of a gang of *P'hansigars* who having murdered 1 woman never afterwards prospered and were at length destroyed Notwithstanding the

reasons for acquiescing generally in the truth of the statement, that women, and men of particular castes, are spared, the following occurrences, in the latter of which not fewer than nine persons disappeared, and who were almost beyond doubt murdered by *P'hapsigars*, shew that their religious scruples on this point are, when the temptation is great, at least sometimes overcome

In the latter end of 1800, Mohamed Rous, the subadar who commanded the escort of the Resident of *Mysore*, being ordered to join the force then forming against the southern *Polygars*, sent some of his family, among whom were two if not three women, to *Madras*. They were never heard of until June 1801, when a man was seized at *Bangalore* having in his possession a bullock, which was recognised to have belonged to Mohamed Rous. This man was a *P'hapsigar*, and gave a clear account of the murder, by a gang to which he belonged, of the subadar's family

The wife of Kistna Row, in company with his nephew, and attended by a bramin cook two female servants, two private peons and two coolies, set out from *Poonah* with four horses to join Kistna Row, then at *Nagpur*. They had nearly completed their journey, having arrived at a village about fifteen miles from the place of their destination, and sent to apprise Kistna Row of their approach. Two persons were sent by him to conduct the party to *Nagpur* but subsequently to the departure of the travellers from the village abovementioned, no intelligence could be obtained — no traces whatever could be discovered of them, and though about four years have since elapsed, all enquiries have been fruitless *

The utility to such criminals as *P'hapsigars* of signs and of words and phrases not understood by others, as channels of

* I have stated that nine persons were cut off on this occasion though there is some reason to believe that the party consisted of even a greater number

Kistna Row had been formerly employed in the confidential situation of *Shikhtedar* under Colonel Read when this gentleman held the *Collectorship* of the territories ceded by *Tippoo* on the conclusion of the war of 1791. He afterwards served under Colonel Clive at the *Residency* at *Poonah* where he is still employed by the British Government

communication must be obvious. It is accordingly found that several such are employed by them. Some of those in more frequent use I shall mention and the catalogue might have been easily extended.

Drawing the back of the hand along the chin from the throat outwards implies that caution is requisite — that some stranger is approaching. Putting the open hand over the mouth and drawing it gently down implies that there is no longer cause for alarm. If an advanced party of *Phansigars* overtake any traveller whom they design to destroy but have need of more assistance they make certain marks on the road by which those of the gang who follow understand that they are required to hasten forwards. A party in advance also leaves certain marks where a road branches off as intimations to those who follow of the route their comrades have taken.

The following list comprehends several slang terms and phrases in use among them. This language they denominate *Pherafesicibat* or as the term may be rendered the language of dispatch or emergency.

Words	Literally	<i>Phansigar's</i> acceptance
Nyamet	A delicacy	A rich man
Iacra	A stick	A man of no property
Phankana		Dito
Dhol	A barber's drum	An old man
Manj harcer do	Sweep the place	See that no person is near
Kanta pante lao	Bring firewood	Take your allotted posts
Pan ka rumal nicalo	Take out the handkerchief with the beetle	Get out the doti &c
Pan	Eat beetle	Despatch him

Rona cero — Implies a slight burial with the face downwards the body whole and covered only with sufficient earth to conceal it.

Kedbi Gidbi Dekho Look after the straw — Look after the corpse that is the *Phansigars* proceed to a village after the

slight burial and send out the appointed persons to bury the body properly keeping watch that no person is looking

Kedba bahir pariya — The straw is come out — Jackals have taken out the corpse you must not go that way

Bhazani Puter, Descendents of Bhowani — *Bhazani Putur* Town of Bhowani Putur — *Phansigars* ² — Used interrogatively to ascertain without the risk of exposing themselves whether persons whom they meet on their journeys and whom they suspect to be of the same fraternity are so or not. When caution is particularly requisite the question is put in the latter and less suspicious shape. The first syllable *put* ascertains the point of their connexion with *Bhazani*, whilst from the termination *ur*, which signifies a town or village they would appear to a stranger to be enquiring only about some particular place

Phansigars bring up all their male children to the profession unless bodily defects prevent them from following it. The method observed in initiating a boy is very gradual. At the age of ten or twelve years he is first permitted to accompany a party of *Phansigars*. One of the gang generally a near relation becomes his *ustad* or tutor whom the child is taught to regard with great respect and whom he usually serves in a menial capacity carrying a bundle and dressing food for him. Frequently the Father acts as the preceptor to his son. In the event of being questioned by travellers whom he may meet the boy is enjoined to give no posed to that of society in general and to deprive a human being of life is represented as an act merely analogous and equivalent to that of killing a fowl or a sheep. At first while a murder is committing the boy is sent to some distance from the scene along with one of the watchers then allowed to see only the dead body afterwards more and more of the secret is imparted to him—and at length the whole is disclosed. In the mean time a share of the booty is usually assigned to him. He is allowed afterwards to assist in matters of minor importance while the murder is per information further than that they are proceeding from some one place to another. He is instructed to

consider his interest as operating but, it is not until he has attained the age of 18 20, or 22 years according to the bodily strength he may have acquired, and the prudence and resolution he may have evinced that he is deemed capable of applying the *dhouti*, nor is he allowed to do so, until he has been formally presented with one by his *ustad*. For this purpose a fortunate day being fixed upon, and the time of the *Desserah* is deemed particularly auspicious the preceptor takes his pupil apart and presents him with a *dhouti*, which he tells him to use in the name of Jayi, he observes to him, that on it he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony his education is considered to be complete he is deemed qualified to act as a *P'hansigar*, and he applies the noose on the next occasion that offers.

After his initiation a *P'hansigar* continues to treat his preceptor with great respect. He occasionally makes him presents and assists him in his old age and, on meeting him after a long absence, he touches his feet in token of reverence.

Such is the effect of the course of education I have described strengthened by habit that *P'hansigars* become strongly attached to their detestable occupation. They rarely, if ever, abandon it*. Some narrowly escaping the merited vengeance of the law and released from prison under security, could not refrain from resuming their old employment and those who bending under the weight of years and infirmities, are no longer able to bear an active or principal part, continue to aid the cause by keeping watch procuring intelligence or dressing the food of their younger confederates.

The bonds of social union among *P'hansigars* are drawn still closer by intermarriages. Though not of frequent occurrence instances are not wanting in which they have married into families deemed honest and respectable. The

*Three are known to have engaged in the service of the Company as sepoys.

women are not ignorant of the proceedings of their husbands. Persons of mature age are very rarely admitted into the fraternity, and when this has been done it was only after long and intimate intercourse had enabled the *Phansigars* fully to appreciate the character of their confederates.

To the influence of personal character are *Phansigars* usually indebted for becoming the heads of gangs. Like others who follow lawless and abandoned courses the *Phansigars* are profligate and improvident and addicted to the use of *bang* so that the wealth they may acquire even though considerable is soon wasted.

Whether any *Phansigar* was ever capitally punished by the Nabobs of the *Carnatic*, I know not. One gang settled in the polum of *Chargal* near the *Paidnaigdrug Pass* between the upper and lower *Carnatic*, was apprehended about 17 years ago and fined to the amount of 5000 rupees by the *subadar* of the province a mode of punishment so far from justifiable that it could hardly have been imposed except from sordid motives nor could it fail to give new impulse to the activity of the *Phansigars* and to render them more than ever rapacious and secret in their barbarous practices.

Hyder Ali proceeded against these criminals in a very summary manner and destroyed several of them. In the reign of Tippoo some were sentenced to hard labour and others suffered mutilation of the limbs. While Purnab was *deewan* of Mysore during the minority of the present Rajah highway robbery being frequent was made capital and several *Phansigars* were executed.

It must be obvious that no estimate, except what is extremely vague and unsatisfactory can be formed of the number of persons that have annually fallen victims to *Phansigars* in the south of India. The number has varied greatly at different periods. There is reason to believe that from the time of the conquest of Mysore in 1799 to 1807 and 1808 the practice of *Phansigari*, in this part of India had reached its acme, and

that hundreds of persons, were annually destroyed * The great political changes which marked the commencement of that period, and the introduction of a new system of government in *Mysore*, the *Ceded Districts*, and the *Carnatic* though infinitely preferable to the former, yet was in many respects less jealous and vigilant, and afforded facilities of communication before unknown between distant countries, of which the *P'hansigars* and other criminals availed themselves to over spread the country, and it may be conjectured that many persons deprived by the declension of the *Mohammedan* power of their wonted resources, were tempted to resort to criminal courses, to obtain a subsistence

The foregoing description of the *P'hansigars* is meant to be more particularly applicable to those gangs that were settled in the northern part of the *Carnatic* and the *Ceded Districts*, antecedently to the year 1808 Since that time, they have become well known to the *English* courts of justice, and their habits have undergone some changes Many have left the Company's territories and fled to those of the *Nizam*, and of the *Mahrattas* But though the number of them is greatly diminished *P'hansigars* still infest the dominions of the Company The gangs indeed, consist of fewer persons than formerly, their plans are less systematic their range is less ample they roam the country more secretly more frequently changing their names and places of abode and adopting other precautionary measures to screen themselves from justice Unfortunately few of the numerous *P'hansigars* that have at different times been apprehended could be convicted in accordance with the evidence required by the *Mohammedan* cri

* In one of his reports the magistrate of *Chittur* observes — I believe that some of the *P'hansigars* have been concerned in above two hundred murders nor will this estimate appear extravagant if it be remembered that murder was their profession frequently their only means of gaining a subsistence every man of fifty years of age has probably been actively engaged during twenty five years of his life in murder and on the most moderate computation it may be reckoned that he has made one excursion a year and met each time with ten victims

Yet Francis Bartolemeo says in a note page 69 — During a residence of 13 or 14 years in *India* I never heard of any traveller being robbed or murdered on the highway *Travels in India* translated by *Forster*

mental law which not admitting the testimony of accomplices, and rarely the sufficiency of strong circumstantial evidence unless confirmed by the confession of the culprits their adherence to protestations of innocence has alone but too frequently exempted them from punishment Those that have been tried and released becoming greater adepts in deceit have together with their old propensities carried with them a knowledge of the form of trial and of the nature of evidence requisite to their conviction

The habits and proceedings of the *P'hapsigars* it is reasonable to conclude have been modified and varied by different circumstances and events of a local or political nature in the several states infested by them in some places approximating more than in others to the foregoing description There is every reason to believe that in the *Deccan* and more particularly in the territories of the *Nizam P'hapsigars* are very numerous They will be naturally encouraged to settle in greater numbers and to carry on their practices with less caution and secrecy in a country a prey to anarchy or invasion where the administration is feeble or corrupt or where crimes are constantly committed with impunity It is also not unreasonable to suppose that they may occasionally act in concert with other classes of delinquents and that their proceedings may sometimes be of a mixed nature partaking of the peculiarities of those with whom they may be in league In those countries too where *P'hapsigars* has been long practised it may be presumed that the ordinary artifices will at length become known and as the success of those murderers must chiefly depend on the ignorance of travellers of their devices they will perhaps find it necessary to resort to novel and unsuspected stratagem

I have heard of no instance in which a European was murdered by *P'hapsigars* The manner in which they are accustomed to travel in *India* is perhaps generally sufficient to exempt them from danger added to which apprehension of the consequences of strict enquiry and search should a European be missing may be supposed to intimidate the *P'hapsigars* at least in the dominions of the Company Similar reasons influence them in spring coolies and parties charged

with the property of *English* gentlemen, combined with the consideration that while such articles would generally be useless to the *Phansigars*, they would find difficulty in disposing of them, and might incur imminent danger of detection in the attempt

That the disappearance of such numbers of natives should have excited so little interest and enquiry as not to have led to a general knowledge of those combinations of criminals, will naturally appear extra-ordinary. Such ignorance, certainly could not have prevailed in *England*, where the absence, if unaccounted for, of even a single person, seldom fails to produce suspicion, with consecutive investigation and discovery. In *India*, the case is far otherwise, and such an event, unless occurring to a person of some consequence, would scarcely be known beyond the precincts of the place of residence or the village of the unfortunate sufferer. Many that fall victims to the *Phansigars* are the subjects of other and distant states. Many have no settled abodes. It must also be remembered, that *Phansigars* refrain from murdering the inhabitants of towns and villages near to which they are halting, neither are they accustomed to murder near to their own habitations, circumstances which not only prevent suspicion attaching to them as the murderers, and to the local authority as protecting and sharing the booty with them, but tend to throw it upon others, who reside near to the spot whither a traveller may have been traced, and where he was last seen. Besides, a person setting out on a journey is often unable to fix any period for his return, and though he should not revisit his home at the expected time his delay will, for a while excite alarm in the minds of his friends. He is supposed to be unexpectedly detained—to be ill—to have met with some ordinary accident—to have deserted his family—to have died. Should suspicion arise that he has been murdered, the act is attributed to ordinary highway robbers, and it is but seldom that minute enquiries can be instituted by his bereaved relatives. But supposing that this is done and the progress of the missing traveller traced to a particular place and beyond it till suspicion would be apt to attach to any, rather than to a few apparently inoffensive travellers, journeying either for the purpose of traffic, as is imagined or, as is often pretended, to see their

relations—or to be present at some marriage and who if ever noticed have perhaps been long since forgotten. If not withstanding all these improbabilities suspicion should fall upon the actual perpetrators where could they be found?

Thus with respect to sepoy's who having obtained leave of absence never rejoined their corps the conclusion generally formed has been that they had deserted—when in various instances they had fallen sacrifices to the wiles of the *P'hansigars*. The same observation is particularly applicable to *golah* peons charged with the conveyance of money and valuables many of whom having disappeared no doubt was entertained that they had absconded and appropriated the property to their own use. Even the apprehension which an undistinct idea of danger tends to create in the minds of these and other travellers would render them only more liable to fall into the snare. Less persuasion would be requisite to induce them to join a party of *P'hansigars* prompted by the belief that they were thus providing in the most effectual manner for their safety.

What constitutes the most odious feature in the character of these murderers is that prodigal as they are of human life they can rarely claim the benefit of even the palliating circumstance of strong pecuniary temptation. They are equally strangers to compassion and remorse—they are never restrained from the commission of crimes by commiseration for the unfortunate traveller—and they are exempted from the compunctious visitings of conscience which usually follow sooner or later the steps of guilt. *P'hansigars* they observe with cold indifference blen led with a degree of surprise when questioned on this subject is their *business* which with reference to the tenets of fatalism they conceive themselves to have been preordained to follow. By an application of the same doctrine they have compared themselves not inaptly to tigers maintaining that as these ferocious beasts are impelled by irresistible necessity and fulfill the designs of nature in preying on other animals so the appropriate victims of the *P'hansigars* are men and that the destiny of those whom they kill was written on their foreheads.

This state of moral insensibility and debasement is yet

They have not, in the following passage evidently alludes to the *Phansigars* or *Thags*

Though the road I have been speaking of from *Dellu* to *Agra*, be tolerable yet hath it many inconveniences. One may meet with tygers panthers and lions upon it and one had best also have a care of robbers and above all things not suffer any body to come near one upon the road. The cunningest robbers in the world are in that country, they use a certain slip with a running noose which they can cast with so much sleight about a man's neck when they are within reach of him that they never fail so that they strangle him in a trice. They have another cunning trick also to catch travellers with. They send out a handsome woman upon the road who with her hair dishevelled seems to be all in tears sighing and complaining of some misfortune which she pretends has befallen her. Now as she takes the same way that the traveller goes he easily falls into conversation with her and finding her beautiful offers her his assistance which she accepts but he has no sooner taken her up behind him on horseback but she throws snare about his neck and strangles him or at least strains him until the robbers (who lie hid) come running into her assistance and complete what she hath begun. But besides that there are men in those quarters so skilful in casting the snare that they succeed as well at a distance as near at hand and if an ox or any other beast belonging to a *caravan* run away as sometimes it happens they fail not to catch it by the neck. †

Travellers in the south of *India* also are sometimes decoyed through the allurements of women into situations where they are murdered and plundered by persons lying in wait for them but whether by that class of criminals who are properly called *Phansigars* I am uncertain. This method as well as that of administering intoxicating and poisonous mixtures to travellers though inconsonant with the habits of the large gangs who are not accompanied in their excursions by Women may perhaps be resorted to by smaller and more needy parties who rob near to their abodes or who having no fixed habitation continually roam with their families from place to place

† *Thevenot's Travels* III page 41

How long the country south of the Kistna has been infested by *Phansigars* I know not though it is certain that they have been settled in the *Poliums* of *Glittor* for at least a century. On this point the *Phansigars* themselves are quite ignorant knowing in general little more than that their fathers and grand fathers followed the same horrid employment and taught it to their children. There is however no reason to suppose that the practice in this part of *India*, is of great antiquity. It may also be a question whether to the *Hindus* or to the *Musselmans* ought to be considered as attaching the reproach of inventing this detestable system of pillage and murder. The respect paid by *Musselman Phansigars* to the omens and modes of divination and to the religious and idolatrous rites of the *Hindus* — a respect apparently not accidental but which pervades and seems interwoven with their whole system — affords grounds for the belief that to them rather than to the *Musselmans* is to be ascribed the invention.

On the other hand it may be argued that had these bands of murderers consisted primarily of *Hindus* it would probably have appeared that the practice was of considerable antiquity in which case here could hardly have been that prevailing ignorance among the *Hindus* with regard to it which is found to exist. It is a practice more in unison with the habits and customs of the *Musselmans* than with those of the *Hindus*. The gangs at least in the southern parts of *India* consist chiefly of *Musselmans* and similar practices it has appeared prevailed in *Hindustan* in the time of *Shah Jehan* and *Aurang Zeb* and probably much anterior to the reigns of these monarchs and have continued to the present day and if as I have been informed *Arabia* and *Persia* be infested by *Phansigars* little room is left to doubt that these murderers came along with the *Mohammedan* conquerors into *India* and that they have followed the progress southward of the *Mohammedan* arms. In support of this opinion it may be observed further that in the more southern provinces which were never or which fell latest a prey to *Mohammedan* conquerors *Phansigars* do not appear even yet to have established themselves. I have not heard of any gangs being found to the south of *Salem* in *Baramchal* and even there there is reason to believe but recently migrated thither from the *Poliums* of *Glittor* and the zillah of

Cuddapah With respect to the Hindu usages, advertng to the disposition observable among the lower orders of both nations to adopt the rites and customs of each other, they may have been introduced and eagerly received among ignorant and superstitious offenders, ever prone to embrace a scheme which serves the purpose of tranquilizing the mind without requiring the abandonment of criminal habits, either by Hindu convert, to Islamism, or by such Hindu criminals as retaining their religion attached themselves to bands of *P'hansigars*

December, 1816

RICHARD C SHERWOOD

Surgeon on the Establishment of Fort St George

As a supplement to Mr Sherwood's paper on the class of robbers and murderers in the southern parts of *India*, denominated *P'hansigars* and in confirmation of the intelligence received by him respecting a similar 'class of criminals under the appellation of *Thugs*, who infest the upper part of *Hindustan*' Mr Harington submits to the Society an extract from an official document of a recent date

As connected with the subject, he also lays before the society an extract from the same document, respecting other descriptions of robbers and vagrants in the western provinces

INDIAN ROBBERS

Observations regarding Buddhicks and Thugs extracted from an Official Report by Mr John Shakespear, Acting Superintendent of Police for the Western Provinces, dated the 30th April, 1818

The most heinous robberies committed in these Provinces are perpetrated by gangs of *Budheks* and *Shighal Khors* These gangs are almost exclusively settled in the District of *Aly Gher*,

and in that part of the territory of the Nawab Vizier, bordering the District of Goracpur After much inquiry I am disposed to believe that the *Budheks* of *Aly Gher* and the *Shighal Khors* of *Baraich*, are connected with each other, and are one and the same people, the name constituting the sole distinction Exclusive of the *Shighal Khors* established in the country of the Nawab Vizier the following tribes of Jackal eaters are notorious in the Western Provinces — 1st *Badheks*, —2d *Kunjur*—3d *Gidia*, 4th *Bauria*,—5th *Harbura* All of these subsist by robbing and are more or less attached to a vagrant life eating the flesh of jackals lizards &c. When stationary they commonly reside with their families in temporary huts constructed of reeds and leaves and erected in jungles and plains The term *Budhek* is said to be derived from the Sanscrit word *Badh*, 'destruction'—The following is taken from a *Hindee Author*

Hit anhit sab hot hyn 'Tulsi dur din pae

Badheo Badhek mirg ban te rudhir ke det butae Which may be rendered—

O Tulsi friends become enemies in the days of misfortune even as the blood of the stricken deer serves as a guide to the Huntsman (destroyer)

The *Budheks* of *Aly Gher* and the *Shighal Khors* of *Goracpur* are outcasts of Musselman as well as Hindu tribes the majority however are *Rajputs* The records of this office shew a subdivision of classes amongst the *Budheks* as the *Sudanki Budhadhal Jaran Danpi Phipti Badharah Powar* and *Clovan* the two last of which are also the distinguishing names of *Rajput* tribes

The *Badheks* are divided into separate gangs each consisting of from thirty to an hundred followers headed by a *jummadar* and these gangs occasionally unite for the purpose of carrying on their depredations with greater certainty of success and dispatch They are commonly protected by *zemindars* who support their families during their absence and assist them when they are apprehended and get into trouble becoming security to the Police for their future good behaviour and

employing them ostensibly as ryots, but, in fact, harboring and encouraging them in their predatory habits for the sake of the proportion of plunder, which they invariably receive. They are also frequently supported by petty Mahajuns who advance them money at an exorbitant interest.

Some of the *Badheks* share such booty as they obtain others receive a monthly stipend of two or three rupees from their jummadars who also feed and maintain them at a considerable expense supplying them with spirituous liquors, of which they drink inordinately. The jummadars have generally considerable sums of money at their command, either for immediate expenditure or for obtaining their release by bribery, when apprehended.

Formerly, numbers of *Badheks* infested different parts of the Districts of *Alygher*, *Etawah*, *Furruckabad* and *Agra*. At present those residing in the Company's Western Provinces are settled on the estate of Chieftains of *Moorsan*, *Hatras* &c in *Alygher* and some few in the district of *Agra*. The rest are established in great numbers in pergunnahs *Atroula*, *Baloampur*, and *Baraich* in the North East quarter of the territory of the Nawab Vizier, and also in the vicinity of *Gohad*, *Gualier*, *Bheripur*, and the country to the westward of *Delhi*. — The gangs generally make excursions once a year, in the prosecution of which they journey several hundred miles. — Those in *Alygher* have been known to range to *Saharanpur*, *Haridwar*, *Lucknow*, *Allahabad*, *Benares* and *Jaypur*, and those in *Baraich* to *Chapra* in the district of *Saran* to *Hazari Bagh* in *Ramgher*, and to *Allahabad*. On some occasions they travel separately, and meet at a given spot or they follow one another in detached parties in which case they fasten shreds of cloth on trees or pile up mounds of earth or dung as marks to guide those of their brethren who follow their footsteps. — They travel not unfrequently disguised as fakeers or Pilgrims with the water of the Ganges carrying in their *kawers* or caskets heads of spears to arm themselves and food for their subsistence. At other times their *jamadars* journey through the country as merchants accompanied by their gangs and women as servants with camels carts tents and doolies. Previously to their commencing these expeditions they send out their

spies disguised as religious mendicants commonly as *byragis* to obtain intelligence in any town or city where they may determine to proceed. It is the business of these spies to gain correct information regarding the hoards of cash or jewels in the houses of merchants and others or respecting dispatches of treasure. In the principal cities are to be found persons styling themselves *jammadars* who supply the bankers and merchants with hired peons for the safeguard of treasure or merchandize. Some individuals of this description have been observed to rise to great opulence in a short time. In several confessions of *badheks* apprehended in *Furruckabad* *Saran* and other places it is stated that the *Badhek* spies collude with those *jammadars* and instances are mentioned of the *Badheks* having themselves been hired out by these *jammadars* to serve as peons for the protection of the treasure which they intended to plunder. The *sarrafs* and *malajans*, whether from false economy or from carelessness usually send their money under very insufficient escorts and it is a common practice to attempt to remove and conceal a dispatch by sewing up the money in the clothes of the peons—When the spies have obtained information they prepare bamboos as shafts for spears which they bury underground with torches for the use of the gang—They endeavor also to arrange for the reception of the gang on their arrival with some zemindar or local resident with whom they may have been formerly acquainted or they select some retired jungle or ravine where they may remain concealed till the time of action—On the arrival of the gang the *jammadar* arranges his plan with the spies—They then quit their place of concealment dig up the bamboos and torches and fixing on their spear heads proceed as early in the dusk of the evening as possible that they may have the night before them for retreat—If a house is to be robbed they station men to guard all the approaches whilst they effect the robbery and they invariably murder or wound all who come in their way—They are equally sanguinary with the guards escorting treasure and frequent instances have occurred of sepoys having been surprized and butchered at night—In the doolies they carry off their wounded as women with the *purdahs* down and as in some of these robberies *hajams* or village barber surgeons have been apprehended with the gangs it is probable that these persons accompany them to dress their wounds—Immediately the robbery is

effected they travel the whole of the night in the direction of their homes with great rapidity and divide their booty on the following day at the first favorable spot when they separate and return to their places of abode by different routes

The class of *Shughal Khors* called *Kunjars*, are said to have formerly been very notorious as dacoits —There are however very few of this class remaining in the western provinces and those for the most part earn a livelihood by the manufacture of cord baskets and by cutting wood &c. &c. The *Bauria* and *Harbura* classes of *Shughal Khors* are particularly squalid and scarcely human in their appearance. The greater part of them have from time to time been expelled from the Company's territories but there are still many remaining and numbers frequently make temporary incursions from the Mahratta States. These are the men who follow camps and are particularly expert in cutting into and stealing from tents. They are not so notorious as gang robbers as famed for their skill as thieves and cut purses robbing in crowds of people and passing the stolen property from one to another and practising other similar tricks to prevent detection.

The *Gidias* are similar in the habits to the two classes last mentioned and are likewise famed for imitating the noise of animals when they approach to rob and for disguising themselves in skins to avoid detection.

Of these classes the *Badheks* are by far the most numerous and destructive to the peace of the country and the circumstances under which they rob combined with the precautions which they take by giving two or three names to each individual and using a cant peculiar to themselves render it extremely difficult to bring them to justice.

Much scepticism still prevails regarding the existence of any distinct class of people who are designated *Thugs*. Persons have been apprehended tried and convicted for highway robbery and murder under circumstances similar to those which distinguish the crimes of this description ascribed to the *Thugs* but no instance has come to my knowledge of any individual having been convicted of highway robbery and murder.

against whom it has been established that he was a professed Thug who earned a subsistence by the commission of this crime. The result of such enquiries as I have made upon this subject leaves however, little room for doubt that these are at present persons residing in the Company's territories who practice this office shew, that regular societies of these men have had existence communicating together and making at stated periods, a division of their spoil.

The term *Thug* is usually applied in the western provinces to persons who rob and murder travellers on the high ways either by poison or the application of the cord of knife — The literal meaning however in its common acceptation as given in the familiar proverb is villain* rascal, knave, &c which also is the signification applied to the term in Gilchrist's Dictionary — *Bhagalpur* ca *Bhagalia*, *Cahalgeng* ca *Thug* *Patna* ca *Deualia* *tinon nam zad* or the *Bhaugulpur* Cheats the *cahaleng* Knaves and the *Patna* Swindlers are notorious. They are known also by different appellations in other parts of India as would appear from the following extract from a work recently published

FORBESS ORIENTAL MEMOIRS

Sarengpur is famous for a manufactory of muslins for turbans and other cottons which are cheaper than any we have met with. A *jat hera* or religious fair is occasionally kept here at which our fellow traveller Siad Mahommed a particular friend of Sir Charles Mallet's was present on his last journey to *Delhi* when several men were taken up for a most cruel method of robbery and murder practised on travellers by a tribe called *P'hansigars* or stranglers who join passengers frequenting the fair in bye roads or at other seasons convenient for their purpose. Under the pretence of travelling the same way they enter into conversation with the strangers share their sweetmeats and pay them other little attentions until an opportunity offers of suddenly throwing a rope round their necks with a slip knot by which they dexterously contrive to strangle them on the spot.

In the part of India to which the present report relates, there would appear to be five distinct classes of robbers of this description who rob and murder on the highways

1st Class — The high roads leading through *Etauah*, *Aly Gher* and *Furrackabad* are for the most part the scenes of the atrocities by this class. To so great an extent did this crime prevail in former year that during 1808 and 1809 not less than 67 bodies were taken out of wells in the single district of *Etauah*. The gang composing this class were established and fostered in the estates of the Chieftains *Hira Singh* *Bhagwant Singh* and *Thurur Dayaram* in *Aly Gher* and of *Himmet Singh* the former Raja of *Eta* in the district of *Etauah* and some detached parties also resided in different parts of the three districts above named. In 1811 a list of 68 persons and several sirdars called *jamadars* composing these gangs was given into this office by persons who were induced to deliver themselves up to Colonel Gardner under the hope of pardon. They were all *Mussel mans* and chiefly of the *Mewati* tribe. By the confessions made by the members of these gangs they appear to have carried on their malpractices in small parties assuming various disguises resorting to the *Serais* and accompanying travellers under specious pretences to have watched their opportunity and to have destroyed their victims in retired places commonly by strangulation the knife being used also to secure complete destruction and the bodies being usually thrown into wells or nullahs. Deleterious drugs are said to be used only by novices in the business, the more experienced *Thugs* trusting rather to the certain effects of the knife or cord than to the doubtful operation of poison. These murders are most frequent in the hot winds at which season travellers are induced to start on their journey before day light to avoid the heat.

2d Class — This class consists exclusively of *Hindus* and chiefly of the *Lodeh* tribe — They are stated to pass themselves on travellers as *brahmins* and *cayets* and are reported to be much more numerous than the 1st class — The scene of their depredations has been for the most part on the confines of *Etauah* and the Western thannahs of the *Cawnpur* district and they are stated to be ostensibly engaged in cultivating small spots of land though in fact supported by the more lucrative

th earth more anxious to promote the happiness and ease of the subjects when they know how this is to be done But no Government is omniscient and how many peculiar causes do there exist here to keep them in the dark ! There is no house of assembly as in every small West India Island (nor could there be a body of this kind at present) there is no municipal body in the capital there are no provincial States in the interior in short no body of men whatever that may of right represent grievances which exist or point out to the Government what the people require There is not even a public *Durbar*, as there is daily at the Court of an Asiatic Sovereign where every one aggrieved may go boldly and state his complaint to the Prince in open Court There is the Supreme Government and the Officers of all classes on one hand—and there is on the other the uniform mass of its subjects of whom no one has more political influence than another none in truth has any *there is no middle class* In this state of things a Free Press points out to the Rulers many an unknown abuse and suggests to them many important subjects of enquiry and amendment

Most true it is that many abuses exist—and many enormities are perpetrated throughout the extensive Provinces of the Company's dominions which never come to the knowledge of Government—and which in many instances are even unknown to the local authorities themselves owing to the corruption and venality of their Tannah Daroghas and other Native Officers I have more than once smiled on being told that some particular individual had received the thanks of his superior for the high state of order in which he kept his District because his Calendar happened to exhibit but very few instances of serious affrays and other crimes — and because his monthly reports were equally demonstrative of tranquillity and order — while the person who succeeded him in Office got a *Wig* for the very opposite reasons namely an apparently sudden accumulation of Fouzdary Cases ! I say I have smiled at this knowing as I did the real state of things the one a man of weak intellect and indolent habits — incapable of active exertions knew no more of the internal state of his District than what he learned from the false reports of his own Police Officers — the other — one of those rare and comprehensive

minds framed by picture to preside over, and direct the actions of their fellow men saw at once through the flimsy covering of *Gutcherry* machinations and brought to light innumerable 'deeds of darkness

That this is a faithful picture of what sometimes occurs, no one can deny, at least, no one who has resided for any time in the interior, and is at all acquainted with the general routine of the Service

It is my firm belief, that the Police of this country will continue abominably bad, until the present *Thanadary* System be abolished. My opinion of its defects I have already given you in a former letter, and I will now add, that I consider the administration of Civil Justice almost as defective from the unfortunate necessity of receiving Native evidence on oath. The only evidence in this country that is worth any thing is *circumstantial evidence* — and I am inclined to think, that a regulation which would entirely abrogate an administration of oaths to Natives would be the wisest and most useful that could be framed. At all events there can be no doubt that the frequency of oaths in this country has a strong tendency to destroy their effect. Where is the man who will assert that any good has ever been produced by the practice of imposing an official oath on all Native ministerial officers once in six months? A proof of its absurdity is the well known and much to be lamented fact, that an uncorrupt Native officer is not to be found in the whole country and thus in this instance the number of perjuries exactly corresponds with the number of oaths' '.

But of all things, let us avoid the forms of an English Court of Equity where to get rid of the trouble of wading through a confused and contradictory mass of evidence the case is decided by the oath of the defendant

September 22, 1820

A MOFUSSILITE

GENERAL SUMMARY OF NEWS ASIA

Oct 20 1820

Mohammedan Outrage — We have read in the Hurkaru and have heard both verbally and by written communications of the outrageous and disorderly behaviour of the Mohammedans of this city in their late celebration of the Mahurram or mourning for the death of Hassan and Hussein — and we trust that the publicity given to them will have the good effect of leading to measures calculated to prevent the recurrence of similar aggravations

It appears that on the evening of Monday last an Officer of the Honorable Company's Regiment of Artillery who had dined in town was returning to the Cantonments at Dum Dum in his Buggy and on meeting a crowd of Mohammedans in their procession made a motion with his whip for them to cease the noise of their music and make room for him to pass. He was instantly attacked by them beaten trampled on had his hat burnt on his head his clothes torn from his back his watch and money taken from him and in short was treated with the most brutal cruelty. He was rescued from this state by a Gentleman named Favier but on appealing to a person on horseback who appeared to be an Officer of the Sepoys present to protect him from the insults of the very Sepoys themselves the Officer is said to have urged the Sepoys to do their duty and it is added that they obeyed this injunction by repeating their ill treatment and abuse. A Native Police Officer also who was with the procession instead of rendering assistance to the insulted Officer is said to have encouraged the mob in their violence. The Gentleman was at length however rescued from his perilous situation by an European Police Officer though he is still suffering severely from the ill treatment he received at their hands. A similar outrage though less violent was committed on two Gentlemen at Hooghley and several minor interruptions and insulting meanaces were experienced in various parts of the environs of this city

It appears from the testimony of several persons who had occasion to pass that way that along the great thoroughfares

leading to the Circular Road, where these crowds of fanatic Mohammedans were collected, there were scarcely any Military or Civil Officers stationed for the preservation of order and the peace. This was a want of precaution however, which may be explained by the absence of all reasonable apprehension of their necessity, so rare are outrages of this nature in the experience of those whose duty it would have been to provide against them. Enjoying as the Natives of India do so completely, whether Hindoo Mohammedan or Atheist, the fullest toleration in the belief of their peculiar dogmas, and practice of their several rites, it is an imperative duty on the Government to see that Christians Jews and every other sect, be equally protected in theirs.

We admire as much as any one can do the utmost latitude to toleration of opinion, and we should recommend as strongly an equal degree of forbearance with absurd and idolatrous customs not from an approbation of, or a total indifference to, the opinions and rites maintained and practiced but from a conviction of the great virtue and benefit of Charity and the assurance that coercion in religious matters tends only to strengthen and prolong the obstinacy of those against whom it is attempted. There is however a limit to this toleration and forbearance and that is when the exercise of it is returned by outrage and insult and by an invasion of personal liberty — It is in the conviction of this being frequently done in the case of immolating Widows on the funeral piles of their dead husbands that we have so often and so strenuously urged all we could say in favor of its abolition and the same principle leads us here to express our hope that some of the active and public spirited individuals who have lately been added to the Magistracy of this city will feel sufficiently alive to the liberties of their fellow citizens to pursue such measures as shall bring these Fanatics to a sense of their obligations to British toleration and shew to all India that while the olive branch of Peace is tendered them and the robe of Charity is extended over their *follies* they shall not dare to light the torch of discord undisturbed nor clothe themselves in the armour of defiance with impunity but that however their *follies* may be pitied their *insults* shall not be passed over and however their *weakness* may be deplored their *wickedness* must be either prevented

by laws, or put down, if necessary, by the strong arm of power. We shall be ready to receive and make public any well authenticated statements, on this subject, accompanied with the real signatures of the writers, as well as any suggestion, which may occur to any of our readers for the more effectual suppression of an evil which must be checked in the bud before it has time to gain strength by referring to the impunity of former aggressions

We know the Government of the country to be as energetic in moments of necessity as it is mild and benevolent in the ordinary exercise of its functions and since the only end and aim of well-directed ambition is to possess power for the purpose of rewarding virtue and talent, and purging society of all that impedes the general security or happiness we earnestly hope that in the present instance the Municipal Authorities will be supported both by the Government and the public voice, in the firm and unshaken performance of their duty, and that we shall be satisfied by the result, that the late additions to the strength, activity, intelligence, and respectability of the Police of this City, has not been made in vain

We turn from this painful subject to one of a far more agreeable nature, the Progress of Education among the Native children of this Metropolis the anchor of all our hopes for the future improvement of India and which with colonization from home will in the course of another century raise India to a rank among the nations of the earth which she has never before attained The Report of the last or Third Annual Meeting of the School Book Society as published by Authority in the Government Gazette, is as follows —

'On Wednesday, the 11th instant was held the Third Annual Meeting of the Subscribers and Friends of this Institution which was announced last week and which was better attended than the short notice and season of the year (both the Mohurrum and the Dusuhra) could have promised the delay in submitting the report this year was owing in a great measure to the unexpected increase of duties falling on the Corresponding Secretary from the absence of his Colleague (the Recording Secretary) Captain Irvine

The Meeting was opened by Sir E H East calling the President to the Chair upon which W B Bayley Esq read the report of the Committees proceedings during the past year (1819-20) since the last annual Meeting held on the 23th of September 1819 The Honorable J Adam then rose and moved

That this Meeting do adopt the Report which has been now read and that the same be printed under the direction of the Committee

The Honorable Sir E Hyde East Chief Justice seconded the motion and seized the occasion to express with much feeling his high admiration of the results of the past year's proceedings and the visible good arising from them for which he could not refrain from expressing his thankfulness to GOD He observed (in substance) that when he first arrived in the country, any attempt or wish to improve the moral and intellectual state of the people was confined to whispers the Natives were said to view all such endeavours with jealousy and the Members and Officers of Government were collectively afraid to come forward in the cause But during the short period which has since elapsed how striking was the progress of events towards the attainment of this end and the accession of fresh advocates in the cause at home and abroad *

Time was when it had been said that were the domination of Britain to be removed no traces of blessings or benefits conferred would be perceived to result from the mighty conquests which her arms had achieved but in the operations even of the School Book Society could be perceived the rudiments of a degree of excellence in intellectual and moral attainment which (with the co-operation of other means) promised to rival the attainments of the west — But in place of whispers of good wishes for the improvement of the Natives had succeeded actual endeavours for the object and encouraged too by themselves On the first

* All England the recent formation of School Book Societies at the other two Presidencies and the friends to the cause of the Society who were at first in England were its Agents (Mr Harrington &c) are engaging the interests of some of the most excellent and respectable public characters

steps taken to this end he was himself a witness to the contradiction given by the Natives to the erroneous fears entertained on this subject. When the Meeting for the Establishment of the Hindoo College took place at his (Sir Edward East's) house some Pundits observed to the Chief Justice, 'We have been Sir in our day a learned nation and there are still a few learned men among us, but science has been overwhelmed with a rapid succession of barbaric Governors and the light of learning nearly extinguished now, however we trust that its embers are reviving and that we shall become generally a learned people.'—From this period the Natives shewed a greater anxiety to receive the degree of knowledge and information which even then some European gentlemen of high character and rank since rely thought could not be safely indulged but within twelve months these gentlemen were convinced in their minds of the groundlessness of such fears, and confessed their erroneous sentiments with the candor which ever accompanies an honourable mind and had since come forward to give the cause their personal aid and encouragement. To revert then to the pleasing spectacle exhibited this day here might we see a Society most of whose Managers and official Members stood more or less intimately connected with Government supported by a numerous and most respectable body of Members throughout the settlement and backed with the approbation and concurrent endeavours of the first characters at the other presidencies in support of its general objects. Even the Natives of the country under every discouragement arising from the state of mind natural to their present circumstances have readily come forward to aid the moral and mental improvement of their own countrymen and thus during the short period of three years since its establishment this Society has shot up till it has become a tree whose wide spreading branches give promise of abundant fruit an Institution conducing in a very material degree to the improvement and efficiency of all others having the welfare and best interests of the whole people at heart while it was disconnected with any one party or name. It was indeed the great glory of a Government to forward such plans and objects. Contrasting then the silent whispers of the few who first manifested their disposition to promote the mental and moral improvement of the Natives with the concurrent feelings avowed and manifested from the highest to the lowest ranks towards this end it was

Native Members and Officers of the Society, and more especially Baboo Tarinee Churan Mitre for his constant labors on the Society's account, which motion was generally seconded and the Baboo expressed his thankfulness for the approbation thus manifested

J W Sherer, Esq then moved that "the Committee of the past year be requested to continue in their respective Offices for the ensuing year "

J P Larkins, Esq seconded the motion and expressed his cordial approbation as due to the zealous and unvaried exertions of the Committee, and in doing so, while he felt it would be invidious to particularise exertions where all evinced so much zeal, and the value of whose labors differed only in the proportion to the respective opportunities and abilities of each, he deemed it right to express in more marked terms the high admiration claimed by the uniform and energetic manner in which the President of the Society had labored for its advancement, in a degree which had justly entitled him to the appellation of the *Foster Father of the Institution* — Mr Larkins then proceeded to dwell on the benefits which might be expected from the Society's exertions, tho' they might not be immediately discernible to the extent some might be sanguine to expect Among other things he declared that he had just been made acquainted with the voluntary act of several respectable Natives whereby they had recorded their decided disapprobation of some very immoral works which had recently issued from presses entirely under Native control, the injurious tendency of which was surely too obvious to dwell upon *These Natives he added it

* This was an allusion to a document drawn up by Court Mohun Pundit and signed by several respectable Brahmins and Gauris expressive of their want of the means of instruction previous to the introduction of the press by the Europeans noticing their disapprobation of certain inflammatory works as the Rotmangoree, Bdiva Soondor or Onoodah Mongol and the Camsastro not to mention many others calculated (to use their own words) to shake the minds of the youth and put them upon bad ways and concluding with their satisfaction in the amusing and instructive works published by the Calcutta School Book Society The document (which has originated solely among the natives concerned who are of no particular *dut* or party) will be found inserted in a memorandum in the appendix to the 3d Report (now printing) by the (Actg Secy) Secretary relative to the number and nature of the works which issued from native presses entirely originating among the natives themselves

should be remembered were our fellow subjects enjoying the same mild Government and justly entitled to all the benefits we had it in our power to convey to them. He would not therefore expatiate on all the advantages to be derived or expected from such an Institution and it might be that they would only unfold themselves when the present labourers in this important field should have left this scene of their exertions but none he thought could reasonably deny that the next generation would witness the splendid results of these exertions for the welfare of the people of the Country.

Mr. Bayley returned thanks for the notice thus taken of his share in the management of the Society's affairs but would only add that Mr. Larkins had put his labours and those of the other members of the Committee in the most proper view, when he observed that discrimination was uncalled for where ability and not willingness to promote the Society's objects constituted the only real difference in their respective exertions. The motion was most cordially received.

Thacoor (*alias* Nundoo Lal) be nominated to supply vacancies among the Hindoo Members of the Committee

Lieut Bryce then moved that Mooltee Curum Hoosvi be again nominated a Member of the Moosulman part of the Committee his situation having been formerly vacated on account of his being obliged to leave Calcutta

Fazee Ubdool Humeed (the Kazeer of the city) rose and spoke in favour of his motion grounding his recommendation of his friend upon his respectable talents and the situation he held in the College of Fort William

The President then read a letter of a late date from Sir T Stamford Raffles expressive of his readiness to communicate with the Society on subjects in any way conducive to its interests and requesting a set of the Society's Publications

The Meeting afterwards broke up but we cannot quit the subject without quoting the concluding remarks of the Report of the past year's proceedings

Your Committee are sensible that in submitting this detail of their proceedings they have been handling a subject which must be necessarily divested of interest in the estimation of those whom nothing can please which is not recommended by the charms of novelty or the elegancies of composition. It will be recollected however that the nature of their undertaking has been at once so multifarious and so complicated that it was not possible to describe what has been done without an enumeration of particulars and that when these particulars embrace primers vocabularies, and grammars books for spelling reading and writing with the first principles of geography philosophy and science in general the descriptions of these works must appear dry to all whose feelings are not somewhat called forth by an actual participation in the labour. And surely in proportion as the grand object of this Society is viewed in connection with the actual state of the people every reflecting mind will be convinced that no solid benefits can be conferred upon them without a patient prosecution of labours apparently trifling. In this the third year of its existence as in the two former the Society has been laying the foundation by furnishing materials

for the assistance of the Master and Scholar, and for years to come, it will be laying the foundation still. It is by such reiterated labours they look forward to the gradual accomplishment of their wishes. He who expects speedy results of a very prominent and extensive nature, must strangely lose sight of the deplorable want of moral and intellectual cultivation which surrounds him. Even if the labours of the Society in this almost neglected waste, were confined to one single language their progress must of necessity be slow. But where the rudiments of many languages are to be provided, and the elements of science are also to be conveyed in many languages and where the same elementary tracts are to be presented in different characters and dialects it ought not to create surprise that the operations of the Society should appear for a considerable period to be detained as it were at the threshold of knowledge. In this laborious patient, humble walk it is their duty and honour to tread. They consider this and must consider it as their legitimate and appropriate province. In every apparent deviation from this point they have been indirectly and substantially advancing towards it. When for instance the funds entrusted to your Committee have been appropriated to the purchase and distribution of works in the higher departments of literature they have judged not only that education would be promoted by the supplying of colleges and seminaries of learning with the means of instruction but also that the attention of the more learned and respectable part of the Native Population might be thereby attracted to the Society and engaged in its support. Yet whilst they rejoice in the collateral good arising out of such an occasional application of their funds still your Committee must repeat it the more direct and immediate business of the Society will be to encourage every effort however humble by which the acquisition of knowledge may be facilitated to prepare and publish plain introductory works in a style adapted as far as possible to the weakest comprehension and to proceed with the humble labours of the school in sending forth primers grammars vocabularies and fables as long as the schools of India shall require them.

If there be any justice in these observations it were too soon to enquire—What has been the result of the Society's

labours during the three years which have elapsed. It by such a question any prominent and very visible result are want, the question is premature for such immediate effects are precluded by the nature of the case. The true and satisfactory reply to such an enquiry must be this that it may be seen in the thousands of elementary works now in circulation amongst the people, in the increased number, and improved discipline of the native schools in the proficiency of the Scholars in the manifestly growing attention to education in the increasing thirst for knowledge, and love of reading and spirit of enquiry which continually fall under the observations of those whose avocations and pursuits enable them to view closely what is passing amongst us*. The effect produced by the Society may also in some instances be seen in the growing interest felt by the more learned natives in the diffusion of knowledge and in the extended co-operation of our fellow countrymen in the same cause.

Your Committee cannot but consider the recent School book establishments of Madras and Bombay, as highly useful and important auxiliaries. Whilst this Society extends its solicitude over the districts with which it is more immediately connected the two sister associations will advantageously direct their own means and energies with a respective reference to their local exigencies. Thus the three Presidencies are combined in a triple confederacy for the dissemination of useful knowledge in this interesting country! Your Committee strongly recommend the cultivation of a close and regular correspondence with the new Societies. By the interchange of thought and mutual communication of labour not only are new lights obtained but operations are conducted with comprehensive wisdom and effect. But the advantages of such a co-operation having been already adverted to your Committee will conclude their Report with expressing their fervent hope that the concerted measures of the three Societies may be progressively beneficial and with accelerated effect may advance towards the important object of ameliorating the character and condition of the Native Population of India.

* See the whole of this subject fully and satisfactorily discussed in the article on the effect of the Native Press in India in the first number of the Quarterly Series of the Friend of India part 1 p 129

STATUE OF WARREN HASTINGS

Oct 25, 1820

List of Subscribers to the Statue of the late Warren Hastings

Rajah of Benares,	5000
Baboo Sheonarrian Sing	4000
Widow of the late Bishember Pundit	4000
Baboo Makood Laul	1000
Baboo Ram Chund,	500
Boboo Jeykishen Das,	500
Gocul Das and Birjomohun Das,	125
Koomund Das Chatterboj Das	25
Tewarry Urjunjee Nwtjee	25
Tilloksee Umersee	25
Tilloksee Puddomsee	25
Kiksee Sudersee	25
Tilloksee Teckum Das Lalchund	25
Lukmuchund Munnuram	25
Jeurin Das Birjee Mull	25
Rogonaut Das Dowlutram	25
Monicke Chund Shio Chund	25
Nyne Sook Laljee	25
Mukoond Roy Lutchmun Das	25
Mungneerum Gomestrah of Reeramchund	
Dhunroop	25
Kishen Chund Oodey Chund	25
Soomer Chund Kurrum Chund	25
Purseeram Luckmee Chund	25
Rossing Gungapershad	25
Chev Saroo Shum Soonder	25
Maddoojee Keyshoojee	25
Bhasker Rao Ram Chund	25
Brulum Bhut Unnund Bhut,	25
Seereekishen Ramkisen	25
Casheernuth Nundram	25
Madooree Doss Muttra Das Gocul Das	25
Ooderkerum Das	25
Jumna Das Muttra Das	25

	225
Gowul Das Bindrabund Das	25
Doolum Das Hurjewan Das	25
Ickchund Shion Sohae	25
Kishchalchund Munoolaul	25
Rickey Lal Kanhi Lavel	25
Shurriketten Rubakurrun	25
Goshain Ramet Ghur and Gunga Bisher	25
Mud len Gopaul Gangapershad	25
Dilsookroy Iumehsookrov,	25
Mhant Poorun Das Omaram	25
Shack Ghusa Shack Hussain	25
Jaunee Mull Ram Chund	25
Oma Sunker Chubcel Das	25
Seetaram Bichook Lal	25
Suntokee Casheeram	25
Dyal Das Munny Lal	25
Shoonauth Ram Poorunder Lal	25
Udheen Lal Kishen Das	25
Khosial Chund Jeemma Das	25
Futeh Chund Hurreeck Chund	25
Jeytinull Herachund	25
Oomydram Shio Buksh	25
Jewan Mull Bhunsidhur	25
Fukeerchund Bikharry Das,	25
Jewan Mull Nundaishur Seyweekram	25
Cheylaram Theybund Migray	25
Goshayne Jovram Geer Soomesar Geer,	25
Judooram Muddon Gopal	25
Suddashio Naick	25
Ramajee Seoreedhurjee Kaubah	25
Huzaree Mull Ramdhun	25
Rummun Laul Bindrabund	25
Rummun Laul Golaubchund	25
Deorepershad	25
Meetal Buksh Sockdeo Roy	25
Mungal Sing Ram Subae	25
Kishen Chund Bulram Das	25
Lutchman Das Purmanund	25
Bhugwan Das Gopal Das	25
Mohun Laul Moorledhur	25
Dahtee Rao	25

Goshyne Rambuksh Gerr Radda Geer,	25
Mutri Das Berjraun Das,	25

Oct 27 1820

PRICES OF GRAIN

To the Editor of the Calcutta Journal

SIR

In reply to a Query in your Journal of September the 14th p 164 it is in my power to furnish you with the Prices of Grain in Chinsurah from 1787 to 1792 A Table of the prices preceding 1820 I am concerned to say is not in my possession, but if it can be of any use I have one from 1803 to 1813

I am Sir Yours obediently

Sept 16 1820

L — B —

	<i>Rice 1st sort</i>	<i>Rice Common</i>	<i>Kullegs</i>	<i>Boot Gram</i>	<i>Wheat</i>	<i>Daul</i>
1787	23	26	32	41	29	29
88	13	15	17	29	21	22
89	17	22	23	45	23	29
1790	19	24	24	88	24	35
91	16	20	20	48	22	30
92	17	24	29	36	26	25

The above figures denote so many seers sold per Rupee, the amount may be relied upon as taken from the records kept by the Dutch Authorities at Chinsurah

L B

Oct 28, 1820

REVENUE SYSTEM OF INDIA

To the Editor of the Calcutta Journal

SIR,

We have been lately invited through the medium of your Paper to discuss the Revenue System adopted in this country. As an abstract question, of which the merits or demerits are here* practically illustrated I incline to think very differently from the candid and unpretending Writer who then promulgated his opinion.

He assumes that the Government labours under a considerable degree of financial embarrassment which he attributes to the limitation of its income by the Permanent Settlement of the Landtax and deprecates that measure both in its principle and in its effect.

Now on all these points I am greatly at variance with him. The financial embarrassments on which he grounds his strictures on the Revenue System of the country, I believe to be entirely suppositions. I cannot strictly speaking prove that they are so because I do not possess the requisite official documents but I am supported by an abundance of collateral evidence and by general opinion so prevalent as to have practically influenced the transactions of the money market.

Your Correspondent allows himself to consider the transactions between Government and the Public too much like those between individuals where there are distinct interests and is consequently led into many fallacies among others as would appear from what he says to suppose that the continuance of the public debt is a proof of inability to discharge it. The fact however is that in all National Debts the public are the creditors the public are the debtors and the public are the payers of the interest on the Debt and the influence of this complex relationship is such as to give them a character very different from those of individuals and however paradoxical it may appear to make the redemption of a National Debt under many circumstances a cause of great National distress.

* See Calcutta Journal for September 18th p. 209

India is now in those circumstances. There is at present more capital in the country than can find employment, consequently than can yield any return to the owner or holder, and if to this were added any considerable portion of that now engaged in Government Funds the distress would be almost ruinous to those already largely engaged in pecuniary transactions, and be felt throughout the whole commercial community. Besides whom there are hundreds many of them in England, who derive their incomes almost entirely from interest of money vested in these Funds and who by such a proceeding would be reduced to a state of comparative poverty, and to live for the present at least on the principal instead of the interest of their money. These are considerations which operate on the measures of a wise Government under such a one we have the happiness to live and its forbearance on the present occasion, will not fail to be favourably remembered on any future emergency. It may almost be set down as an axiom in Political Economy, that there are only two cases wherein the Redemption of a National Debt is a desirable measure one when the Interest of the Debt presses so heavily as to create an inordinate taxation to meet it as is now the case in England the other when there is a want of capital in the country for its commercial purposes which will be indicated by a depreciation of the Government Bonds in other words by converting them into money at a less than their nominal value.

In proof of the high credit of our Government which does not indicate in opinion that it is financially embarrassed as well as of the great abundance of capital in want of employment I refer your Correspondent to the high premium borne by the Loan Obligation Notes and by the rate of interest and discount overbid by the Bank of Bengal. It will further shew him the general opinion to know that the excess of premium which he will observe is borne by Notes of late over those of earlier years originated in an unfounded rumour that the payment of the latter was in contemplation. This report having died away the values are becoming more equalized but the fact shews what the general opinion is.

On the score of financial embarrassment your Correspondent may I think be quite at ease both as regards the Local

Government and the "Authorities at Home" ! But even if it had been far otherwise, I could not have admitted that the Permanent Settlement of the Land Revenue was the immediate cause or that the measure was necessarily proved thereby to have been impolitic. The embarrassment would have been caused by an excess of expenditure over income, but that is no standard whereby to try the merits of the system which limited that income, unless indeed it be a maxim that Government should have unlimited access to the public purse, a monstrous idea, destructive of the prosperity of any country, and particularly to one like India, whose Rulers are neither influenced by feelings of local interest, or checked by the voice of a Representative Assembly

Your Correspondent calculates on the present value of agricultural produce and the improved condition of landed property, which *might* have been the income of Government had it not been fixed when it was. He seems to think that a certain proportion of the wealth created by the industry of the nation should always flow into the public coffers, need or no need. But besides that it may be deemed very problematical, whether that the improvement would have been so rapid if there had been a threatening tax ready to absorb a large share as fast as it was produced, and that it is quite certain that so much capital so removed would have been rendered unproductive, it is contrary to every legitimate right of taxation to make its extent rise with the means of the subject without immediate reference to the necessities of the state, if Government has no right to take more from the people than is requisite to pay its expenses necessarily incurred for the good of the country and so much the British Government of India abundantly obtains perhaps considerably more

It must remark too that in the outset of his letter, he speaks of the Revenue system of this country as entirely opposite to that pursued in other countries. In this regards the land tax particularly, be as much mistaken. A fixed land tax has place, I believe, in most countries, at least in none is it subjected to increase from improved capability only. In no country that I know of, is any branch of public industry subjected to this progressive imposition and if there is one rather than another

which ought to be exempted from it, is the agricultural. There is a manifest propriety in preserving the tax on rents inviolate, both to secure the spirit of agricultural improvement from being crushed in the naturally slow progress of its influence, and because a fluctuation depending on resources so little capable of estimation, must necessarily maintain an incessant and harrassing warfare between the revenue officer and the unhappy cultivator and landlord. If the Government were to deal so with the landlord he in turn must deal so with the labouring husbandman his tenant, and thus all the nuisances of the tything system, so avowedly destructive of agricultural improvement would be extended under circumstances calculated to render them infinitely more prejudicial.

The period is no doubt arriving when the Revenue of India will bear a much smaller proportion to the money value of agricultural produce, than it did at the time when it was fixed but that does not deteriorate from the policy of the measure. That period can only be brought on by an encreased general opulence, and with it are growing up habits which must open the way to miscellaneous taxation. The Government has not as your Correspondent supposes placed itself in the situation of an annuitant without the possibility of encreasing its income to meet encreasing wants. The analogy is by no means perfect. At present however I believe that the country does contribute as much as is amply sufficient to pay the expences of its protection from foreign enemies — the charges of its domestic administration — and a surplus which, if it were not wasted in the extravagant profusion of a mismanaged commerce, would not only furnish the Authorities at home with their dividends, but speedily place their Debt in a train of liquidation. If the Company's Commercial System had been the subject of your Correspondent's animadversions we should have ranged on the same side.

The object intended by the Permanent Settlement was two fold — to secure to Government a certain known revenue, and to give confidence to the people which they had not, and without which they would never heartily engage in the improvement of their estates. The assessment was to be made on a present and prospective view of the capability of the land. And except in that it did not seem to contemplate the possibility of

a Zemeendar ever becoming more than a mere payer of a certain portion of the public revenue, it was in theory perhaps as nearly perfect as it could be. I do not even consider the omission of any enacted restrictions on the rate of rent which the landlord should receive from his tenant as an exception to this character. This would have been an undue interference with the rectifying principle which is inherent in and sooner or later operate to compel a reciprocity of advantage in all the transactions which pass between men. It was quite enough to secure the cultivator from any wanton exaction on the part of his landlord, by preserving him in the engagement of leasehold tenures, and rendering local usage the standard of limitation. The Statesman who directed this Settlement never contemplated so unwise a thing as to fix a rate of land rents to be permanent throughout the country, he only fixed the public impost but from it there has arisen a certainty in the forms on which lands are let to individuals which would hardly have had place without that preliminary step and thus the Permanent Settlement has produced a general though indirect benefit to the country.

My personal observation has been entirely limited to the Lower Provinces where estates are generally very much under assessed and where there are very few cultivating landlords. On these I think that the Ryots obtain lands on exceedingly easy terms, seldom paying so much in rent as the value of a fourth of the gross produce. Contrary to a prevailing opinion I believe, that the landlord is much oftener harrassed by the failure of his dues than the Ryot by the oppression of the landlord and that he cannot obtain from them the same punctuality which the Government requires from him. Sales for arrears would be greatly more frequent were the assessment more approximated to its proposed standard. Its under valuation enables the landlord by a partial collection of his rents to meet the demands of the collector and to allow an indulgence to the cultivator, which he does not enjoy himself.

But neither the failure of an estate to pay the tax of Government or the failure of its cultivators to pay the rents of the landlord necessarily prove that either the one or the other was excessive or warrant the outcry that it immediately made against

if not, it will shew that a total abolition of all rents would not diffuse wealth or even competence throughout the class of whom I am writing I know some instances of ryotts who began on capital of their own acquired in service or other wise they paid the same rent as their neighbours they followed the same system in every respect but they had no exorbitant interest to pay and enjoyed the rights of a free market these men possessed all the necessaries and comforts of life usual to their situation and enough in hand to meet occasional disasters such cases seem to indicate that Agriculture even in its present state is in India not an unprofitable pursuit that the bane of the country is (to use an expression employed in a work which reflects the highest credit on its conductors) the borrowing system * which diverts the profits properly belonging to the borrower into the hands of the lender a defect in the economy of the country which I believe nothing will ameliorate but the introduction of as great a competition among the one as there now is among the other and that will immediately follow or COLONIZATION

This letter has extended to an inordinate length and I shall conclude it by a succinct avowal of my opinion that the Permanent Settlement of the Land Revenue in the Lower Provinces as it was in theory a wise measure so it has proved in practice highly beneficial That its defects as regards the amount yielded to Government are hardly to be regretted and as regards the body of the people have not produced any mischievous results I sincerely hope the more perfect system which has been so ably laboured for the Upper Provinces will speedily obtain the too long withheld sanction

I remain
Your obedient servant,

Calcutta October 25 1820

B —

* See an able Article on this subject reprinted from the Friend of India in the Calcutta Journal for Sept 24th 1820 pages 277 to 279

A NATIVE'S COMPLAINT

To the Editor of the Calcutta Journal

SIR,

Having frequent occasion to correspond with the Sahibloos (Europeans) I am often at a loss to determine in what way to address them and what style of writing to adopt. The people of Asia I think you and every one who knows any thing of them will readily admit are naturally inclined to shew regard and attention to foreigners. This is a precept inculcated by their religion and early impressed on their minds by the instructions as well as the example of their preceptors and thus it grows with their growth and strengthens with their strength till civility and politeness become the leading traits in their character. Their epistolary correspondence in particular is conducted in the most respectful manner attention is paid to the age rank and circumstances of the person they address and when they receive answers they naturally expect (and have they not a right to expect) that they should be written in a style equally respectful. This merely is no more than that which might be looked for from a man of liberal education and ingenuous mind.

When a European first arrives in India he is generally as civil and polite as attentive and careful of injuring the feelings of others as he would have been at home he addresses the native correspondent in the same way as he had been accustomed to address the Europeans of his own country but no sooner has he learned the fashionable phrases *Ko oo Hye* and *Black fellows* no sooner has he been introduced to the societies of Calcutta than he becomes an altered man his whole behaviour towards the natives is changed his ideas appear to have undergone a thorough revolution he forgets the principles in which he was brought up the precepts in which he was educated and boldly throws off garb of Christianity and no longer remembers that humanity and meekness were the characteristics of the great Teacher of his religion that universal charity and benevolence that love to all mankind were the themes on which he most frequently expatiated. Instead of these he

assumes a masterly superiority over the natives not much unlike that, which was exercised by the tyrant Mohammedans of former days

The application¹ of *black fellow* is indiscriminately used, he seems to consider respect as due to his *superior nature* He receives the *Salaam* without deigning to return it yet if it is not given, his countenance exhibits every sign of disdain and mortified pride

We all derive our being from one origin, one sure inevitable fate equally awaits us we must return to that dust from whence we sprung—and must appear before the throne of the Almighty to answer for the deeds done in the flesh In that awful, tremendous day what will be the fate of that man who has wantonly transgressed against the commands of his Creator?

He is come from a distant region to seek his fortune he left his country endowed with all those manly virtues for which it is said to be renowned But what a change alas! is made by a short residence in Calcutta what a mournful proof that evil communications corrupt good manners! As acquaintance with half a dozen families admission to their dinner break fast, and tea parties has obliterated from his mind the most essential duties of humanity he not only forgets himself towards the natives with whom he is sent here to associate but the obligation he is under to that Supreme being, who made him white, brown or black He abuses the power bestowed upon him and often injures our feelings as I shall take the liberty to point out on some future day

I shall now proceed to state the object of this letter, and the evil of which I complain I am a man of landed property my houses are chiefly rented to persons of rank and fortune to almost all of whom I hope I am known to be a *Bhala admee* which is the highest epithet bestowed upon us I had the pleasure of receiving some time ago a Note from one of the gentlemen a copy of which I beg to subjoin a *Sahib* whose acquaintance I set the greatest value on yet while I respect his character I cannot but pity the ignorance which alone could dictate such a production —

R——d

Send workmen to repair the house I occupy immediately I am going out of Calcutta for two weeks and on my return I shall expect to find it in good order

J—B——n

Now Mr Editor allow me to ask what sort of style and address is this? Is it such as might be reasonably expected from a man of education and a gentleman Is it such as should be addressed to a stranger to a person not his slave but his landlord If he thinks a landlord ought to be respected does the colour of the person alter the case does he think the natives of this country are not deserving of more attention does he not know how to write Or does he look on all of us indiscriminately as inferior to himself? as many of his countrymen (who were only *Gora Admee* at home) take us to be Is this his Christian policy? Is this performing his duty to his neighbours? Is this doing to others as he would they should do unto him?

He may perhaps allege that he has seen his friends and in fact almost all his country men excepting the clergy write to the natives of this country in this common contemptible manner and that it is the *Dustoor* yet surely this can be no palliation much less an extenuation of his fault Is he obliged in any respect to imitate the conduct of his friends? if so let him choose that of their behaviour which is good and reject the bad his own heart his conscience his feelings and his ideas of right or wrong will point out whatever is worthy of imitation Yet after all it is more than probable the very things he has seen were written to the servants of his friends who would through necessity be obliged to submit to any treatment from their employer lest they should be discharged and reported to be *bad men* even however in writing to servants in the most contemptible way it should be recollected that though it has pleased the Supreme disposer of events to give them a different complexion and to place them in a different situation he has planted in their bosoms hearts as sensitive and feelings as acute as those of their employers

There is another deplorable mistake in the general way of addressing natives but whether it arises from ignorance or

contempt it is hard to determine they make no difference in the name and surname this I shall illustrate by comparing an English and Hindee name If a person's name is *Kissonpersad Roy*, *Kissonpersad* is the name given him and *Roy* is his surname, to which a title of respect or distinction is necessary to be added such as Master or Esquire Sahib or Baboo according to his rank &c But if he were addressed merely by the name *Kissonpersad*, the insult would be just as great to him as it would be to a European to be called *Thomas Robinson*, without either Master or Esquire or any other distinction to which he might be entitled Should the surname be dropped and simply *Thomas* or *Robinson* used what would be the feelings of that European? Yet this is the common way of writing to Natives

I have therefore Sir, through the medium of your instructive Journal to request your European Readers to reflect a little on what and to whom they are going to write before they commit their pen to paper

I am Sir
Your obedient Servant,
A NATIVE

PRICES OF GRAIN

As a Reply to the Request made in your Journal of September the 14th p 164 I annex a *Nerrick* which my *Moonshee* has taken from the Town of Meerut But I have been unsuccessful in obtaining one for the 5 years previous to 1792 We had not then possession of this place

YOUR CONSTANT READER.

<i>Yr</i>	<i>Wheat</i>	<i>Rice</i>	<i>Gram</i>
1807	26½ Seers	11 15 16 19 Seers	52½ Seers
1808	29 Seers	11 and 1½ Seers	56 Seers
1809	27 Seers	10 12 18 20 22 Seers	51 Seers

Yr	Wheat	Rice	Gram
1810	23 Seers	10, 12, 19, 20, 21 Seers	20 Seers
1811	38½ Seers	11½, 12½, 14½, 15, 21, 23, 25	1 Md 1½ Seers
1812	34½ Seers	10, 12, 13, 20 25 Seers	1 Md 4 Seers
1813	17 Seers	10 12, 15 Seers	20 Seers
1814	36¾ Seers	10, 12, 20, 25 Seers	24 Seers 10 Chts
1815	1 Md 7½ Srs	10, 12, 25½ Seers	1 Md 16½ Seers
1816	1 Md 2½ Srs	10, 12, 20, 25 Seers	1 Md 17½ Seers
1817	25¾ Seers	10, 12, 18, 24 Seers	1 Md 8½ Seers
1818	18½ Seers	10, 11, 13½, 14½ Seers	23 Seers
1819	25 S 10 Chts	14½ 16½, 18½ Seers	301 Seers
1820	18 S 6 Chts	10, 12, 17 Seers	25½ Seers

Taken from the Records of the Meerut Town Cutwallce Chabootra

31 Oct, 1820

DUSTY ROADS

To the Editor of the Calcutta Journal

SIR,

The ready manner with which you lend the pages of your widely circulated Paper to promote public utility offers at once the means of stating the grievances under which we labour, and suggestions for removing them, and so numerous have been the instances of removal of well grounded complaints in consequence of their being made public, that in many cases it only appears necessary to hint what is required to improve, to insure a speedy amendment

Thus then, this magnificent Metropolis of India being almost buried in dust from the end of one rainy season to the beginning of another, and its numerous Inhabitants suffering as much

from brick powder as those of London do from the sooty exhalations of coal makes it highly desirable to have the public roads or streets so watered during the dry months as shall prevent this annoyance. Several persons have annually joined to obtain this desirable end and different small districts were sprinkled accordingly but unless it is general the efforts of a few individuals are of a little avail. The Lall Bazar, for instance, has been watered every year but the other roads in the immediate neighbourhood remaining dry scarcely any benefit was derived in that quarter. I feel assured neither European nor Asiatic would object to pay a small sum every month in proportion to the extent of the premises he occupies toward defraying the expence which would be incurred by watering the City generally which besides relieving our eyes lungs and mouth from being clogged with *soorkee* would render the Town cooler and far more salubrious.

You will perceive Sir that I am but an obscure individual, if therefore you will hint to those highly respectable residents here who are ever so ready to further any plan for public benefit the fitness and propriety of drawing up a Petition to Government or an application to the Magistrates signed by a number of individuals to carry the watering system into execution you will deserve the best thanks of all classes of society and not one of these will accord them more willingly than

Calcutta October 28 1820

Yours &c
MOLLY DUSTER

November 3 1820

ADVANTAGES OF PUBLICATION

The uses to which we have applied the Liberty of Publication happily now enjoyed in India have been decried by our Rivals as subversive of the benefits of a Free Press and as promoting discord rather than unanimity in society. Accusations proceeding from such a source the motive of which could not

but be apparent, were deemed unworthy of any further refutation, than that which their malignity and absurdity furnished. There are others however, though we believe they are few in number who not sufficiently understanding what are legitimate subjects of discussion in a Public Journal and from a want of energy to enter into the merits of general questions so as to be enabled to judge for themselves and to become sensible of the important benefits to be derived from public discussions have called in question the utility of giving publicity to statements of existing evils and suggestions for their removal, they have therefore joined in the hue and cry raised against us for overstepping the limits prescribed by the blind God of Asiatic Idolatry CUSTOM. They are of opinion with the prudent and discriminating Editor of the *Hurkaru*, that representations of grievances and defects and useful suggestions for their removal, should be made privately to the proper Authorities rather than dragged (as the phrase is) into public view. No doubt this might be more *convenience* to many, but we have often received satisfactory proofs that such suggestions being *publicly* noticed have been in many instances more effectual and we were yesterday furnished with very gratifying evidence of the benefits resulting from our having made public a statement of the distresses experienced by the wives of those confined in the Jail of Calcutta coupled with an Appeal to the Ladies of the Settlement in their behalf. The testimony we allude to is the following Letter from the Jailor and its enclosure —

To the Editor of the Calcutta Journal

SIR

I lately observed in your Journal a hint to the Ladies to send their left-off clothes &c to the wives of the distressed European Debtors confined in the Calcutta Gaol. I am happy to inform you that I have received some clothes which I as expressly desired to see distributed to them. I send you an acknowledgement which I will thank you to insert and should you deem it proper to notify this benevolent act in your Journal it might perhaps be an inducement for others to follow the example

Calcutta Gaol
October 28 1820

Your most obedient Servant
W. WRAINCH Deputy Gaoler

(*Enclosed in the foregoing*)

NOTICE

The Acting Jailor of the Calcutta Jail acknowledges the receipt of clothes from an unknown hand, which has been distributed as requested. Receipts are in his hands for delivery of the same.

Calcutta Gaol, October 28 1820

November 8 1820

A SEVERE REPROOF

To the Editor of the Calcutta Journal

SIR,

I find it difficult to express the feelings of indignation and disgust with which I have perused a Letter in your Journal of this day bearing the signature — whether *illiterately* or *anagrammatically*, I stop not to enquire — AMULAES*

That production bears on the face of it, that it sprung from envy disappointment and malignity of the most rancorous sort. I blush for my profession if the writer does indeed belong to the Army as he would have us believe though I would fain flatter myself that is impossible and that some ignoble brute has clothed himself for the occasion in the skin of the Lion trusting that his wretched braying might pass with the unthinking multitude of casual readers for the honest voice of the magnanimous animal whose port and mien he so unworthily affects.

If I believed that any thinking person on a second perusal of the weak and wicked effusion of such a writer as AMULAES could be deluded into lending faith to his invectives I should hesitate to give them currency or importance by any notice

in India : Let notorious fact answer for me — Where are our nobility, our baronetage, our men of Parliamentary influence in the Army? They are indeed "*Rari nautes in gurgite vaste*" — ! A military service like that of the Company, in which men can only rise to rank by seniority, and after a whole life of fatigue and peril on a theatre of comparative obscurity, remote from the applauding eye of the mother country, never can and never does attract to its ranks others than Soldiers of Fortune, the younger sons of the middling classes of our English gentry. It would be absurd to suppose so long as our Indian Policy partakes in common with all other human institutions of human imperfection and while a vote in Parliament bears so high a value, under that system in England which has substituted the power of influence for that of prerogative, that instances may not occasionally be found where interest has assisted an Officer to get forward in the general competition for honorable and advantageous employment. But I confidently appeal to every honest and candid man whether there be any spot under the British dominions where political influence is so shorn of power as in India? In cases if such there ever be of perfect equality in the qualifications of contending candidates interest may perhaps sometimes turn the vibrating scale, but what unqualified pretenders — what idle men — what blockheads have we ever known to be pushed into situations of importance? The thing is not — and it cannot be — There is no place for such men in our Indian System — the dignified and valued Staff Offices under this Government involve too much labour too much responsibility too much trust to be confided to the idle or inefficient. Persons of that description were they the sons of Royalty itself would soon find themselves out of their element in this busy Service and they are wise enough to shun a field on which they are and are sure to be distanced by men of humbler origin and more substantial pretensions. A Governor or a Commander in Chief in India cannot afford to throw away his important Patronage on fools or knaves such as AMULAES would have us believe to be the monopolizers of the sunshine of favour. It is true indeed that hundreds of instances may be found, where great and modest merit remains unrewarded — But this fact, which in reality only redounds to the honor of the Army by proving that there are more men of desert than there are places with which to recompense them (since all cannot win the

race,) is with equal *candour* and *discernment*, perverted by your Correspondent into the motion, that the prize is conferred on the unworthy while the deserving only languish unnoticed ! ! The Army is little obliged by the left handed *compliment* which is thus conferred on it, but one is lost in amazement at the perverse and ignorant assurance which could lead this *original* writer to his conclusions, with the examples before his eyes, of the successful career of humble merit exemplified in the persons or a number of our most distinguished Officers, among whom, to avoid invidiousness — I shall only now indicate three at the top of the ladder, — viz OCHTERLONY, MALCOLM, and MUNRO

In conclusion, I beg leave to say to yourself, that altho I hold it to be a most important principle that an Editor shall not be identified with his Correspondents in sentiments and opinion — yet I would recommend a more free use of your Censorial power in regard to vague and invidious accusations against bodies of men than you have exercised on *this* occasion.

-Such *Tirades* unless bottomed on proved *facts*, are rarely either disinterested or well founded — and should be always obnoxious to suspicion. If printed at all—they should be accompanied with a more distinct disclaimer of acquiescence on your part, than may be (however fairly) deducible from mere absence of Editorial remark. I offer these observations on your share in this Offensive publication without scruple, because I much respect the independence and public spirit with which your Journal is generally conducted and am sensible that more indirect good has been derived to the public interests from your zealous endeavours than we are perhaps sufficiently willing at all times to acknowledge, of one thing I am at least confident that your candour will prevent your denying admission to this anonymous defence against an anonymous attack, because it involves an oblique censure on your Editorial conduct.

Barrackpore, Nov 6 1820

A COMPANY'S OFFICER

NOTE OF THE EDITOR

That we should subject ourselves to the daily taunts and sneers of enemies,—to the kind and salutary, yet at the same time painful ‘ventings’ of friends,—and even to the displeasure of that Impartial Justice which we believe truly resides in the Superior Authorities of the Government, who can be presumed to be influenced towards us neither by friendship nor enmity, — is one of the greatest drawbacks to the pleasure arising from a consciousness of well intentioned effort in the performance of our duty. It is nevertheless, we believe, a necessary and an unavoidable consequence of the determination on which we have long acted, namely, a full reliance on the sincerity of these assurances held out to India, of a freedom in the discussion of all topics, a right understanding of which would be promotive of public good, — and a desire to avail ourselves of this freedom whenever, after examination and reflection the communications of Correspondents should appear to us to contain nothing forbidden by law, nothing offensive in decency or good morals, nothing perverse of justice, and nothing destructive of public good or of private virtue. It is known to many of our best friends, that we have so little reliance on the infallibility of our own judgement that there are few cases made matter of public discussion in which we do not rather gather the opinions of many than rely merely on our own and in which we do not benefit, as far as our own convictions may yield to the superior judgement of others, from the collective wisdom and experience of the many. There are cases, however, which upon the face of them, carry their own refutation so strongly, that the best means of combating the principles they avow and bringing them into disrepute is to print them in the absurd and objectionable way in which they are stated. We have done this with the political creeds of our contemporaries here, with the base expositions of the *Courier* in London with the Letters of QUI HY and others, sometimes with comment and sometimes without, leaving it to the good sense of our readers to make the comments which, as they would suggest themselves to every mind, were quite unnecessary to be dwelt on.

We have a hundred times most distinctly disavowed participation in the sentiments of Correspondents, unless when so

expressed by us, and we here again, if it can be necessary, most distinctly disavow any participation in the present. The writer indeed commences by blaming us for the admission into our columns of a sentiment which to his mind is inadmissible, namely, 'that merit will force its way, and that the Indian Army boasts many proud instances of men indebted entirely to their own merit for their present eminence.' The truth of this is so incontrovertible, that if a man were to write to eternity he could never disprove it. So at least we think. The writer of the Letter, however thinks differently and if we permitted the one to contend for his opinion, (for after all it is a *mere opinion* and does not descend to state facts on either one side or the other) we could not in fairness deny the other a place for his. The writer of the offensive Letter tells us, that had we seen as much of India as he has done, we should not have printed the paragraph of which he complains, without disapprobation or commentary. Another comes and says that if we knew as much of India as *he* knows we should have rejected the Letter of the dissatisfied man altogether. But we are not responsible for the opinions of either, and whenever we give our own, we do so not on the experience of others who profess to have seen more of India than their neighbours, but of ourselves who have seen very little indeed though we are glad at all times to profit by the knowledge of those who have seen more.

We have so often given our own opinions to the world on the subject of the Indian Government, that it would be thought a fulsome tautology of panegyric if we were here to repeat all that we have before thought and felt on this head, and would subject us to the charge of a vice which we loathe and abhor, from the bottom of our heart. This however, we may say with safety, that in all the various countries of the earth which we have had occasion to visit, we know of none — England and even America not excepted — where merit is so sure a passport to eminence either in the Civil and Military service of the Company or in the walks of life that are without its bounds — With regard more particularly to the two former, it is known to the very man who has been 12 months in the country, and who has made any enquiry at all, that the best and choicest offices and appointments in the gift of the Government here, are unsparingly bestowed on those who are best to fill them and that there is no

country on earth where the place held by a man is a surer indication of his comparative talent than in India. We do mean that it is graduated by a scale of so much talent to so many hundred rupees per month because some are paid in large portions of honour than money but we mean that there is not a single post of importance the things of which require talent and integrity to discharge them ably and faithfully in any branch of the Service that is not filled by men whose principal claim to that distinction is their fitness for the office they enjoy.

If the broad assertion of the writer of the letter that no encouragement whatever is given to meritorious exertions unless backed by interest —be meant to apply to those out of the Service we have a high and honest pride in pointing to the Editor of this Journal as perhaps one of the most striking instances of the contrary that could be cited. He came to India borne down with sickness and sufferings disappointment and despondency brought on by circumstances of which he has no reason to be ashamed as springing from unsuccessful efforts for the accomplishment of great national as well as individual benefit—Since quitting his shirt he has seen commanders possessing a thousand advantages of interest over himself in want and officers beyond number in extreme distress. His humble efforts were directed by some kind friends who suggested his present employment into a channel for which he thought himself most unfit and of which he reluctantly made trial till a short probation gave him earnest of success. He brought to the country to claim upon its bounty—he was in every sense of the word an unknown and an unprotected stranger. His indiscreet but sincere and well meant zeal has occasioned him to be visited more than once with the severe displeasure of Government which is no recommendation to favor in any country and his avocations leave him little time to court the favour of any —yet with all these disadvantages as thankfully and warmly feels that he has enjoyed a degree of patronage and he would even hope approbation and esteem to which no merit of his own could entitle him were it not that the native benevolence of Englishmen expands the heart in proportion as men are removed from home and leads them to love to cherish and to support all that reminds them of the Liberty which endears every association of their minds and

hearts, and of which it is his highest boast to be the humble but sincere and zealous Advocate.

Nov. 9, 1820.

RESPECT TO NATIVES ✓

To the Editor of the Calcutta Journal.

SIR,

It would be folly in me to raise my weak voice in addition to so many others of far greater importance in bearing testimony to the character of your Journal as being one, in which every man of however opposite opinions may venture to give his sentiments to the Public. I shall therefore, without further apology, though a little late on the subject give a word of advice to the "Native," who figured in your pages a short time ago.

I am not disposed to enter into a tedious examination of the verbosity, though well expressed complaints of the *quondam Native*; but as he has stepped forth as the champion of the claims of the Natives to that respect and deference which in Europe is paid to worth, integrity, talent, and rank, I shall unhesitatingly take up the gauntlet he has thus boldly thrown down, and stripping him of the borrowed garb of suffering and insulted dignity which he has assumed, view him in the naked deformity of the *real Asiatic* character

✓ The affected meekness of the purse-proud Baboo, in this endeavour to lash the supposed vice of the European resident in their disrespectful treatment of the Native character, but thinly veils his real sentiments. Secure of his rupees under a mild and beneficent Government, puffed up with the pride of his weighty endowments, and receiving at every turn the adulation of beings in the shape of men, but whose hearts have escaped with pleasure to dwell in worthier habitations, the Baboo expects that men born in a land of freedom, educated under the vigilant eye of the parent or selected guardian, and taught to

look upon dishonour as the greatest evil; and upon virtue and fair fame as the greatest good; the Baboo expects that such men are to show respect to those, to whom, though there are no doubt exceptions to the rule, the stigma of sacrificing every feeling and all principle at the shrine of self interest, generally attaches, and with whom, generally speaking, riches alone are sufficient to ensure the respect due only to worth. Because such expectations are not fulfilled, because riches alone cannot command the respect of Europeans this Baboo, this Bahadoor steps forward to utter reproaches against the character of the people of that nation to whose sway in the East he is indebted for the very liberty and means of discussion he thus uselessly avails himself of. If he would be respected, let him attend what follows:—

“Be honest, be punctual and correct in all your dealings, be brave and fearless in the day of danger, be merciful and gentle as lamb in the day of peace, let virtue be the object of your desires let the still small voice of pity reach to your heart, and let your hand give liberally from the impulse of that heart, needing no other monitor, let your private actions be still more honest and correct than your public ones. Without fear or favour or affection, do good and be just to all men. Fear not death so much as telling a lie. Do this and more, then shalt thou be worthy to point out small errors and to dictate manners and morals to Europeans, and then will thou command and receive that respect of the want of which you complain.

November, 1820

AN ENGLISHMAN

November 10, 1820

PRACTICES OF PALANQUIN BEARERS

To the Editor of the Calcutta Journal

SIR,

As you give insertion to various well grounded complaints and thereby become the engine of much useful information so as to furnish means for the correction of abuses, I beg through you, to bring to the notice of the proper Authorities, and of the Public, a defect, the inconvenience of which, is felt more or less by every individual in this extensive metropolis, who cannot afford to entertain a regular complement of *Suavees*, viz the Carriage, the *Curricle*, the Gig, the *Riding horse*, and the *Palkee* at the same time, and still more keenly by those who cannot keep in their regular employ more than a set (4) of Bearers or by those who have only a Buggy, and a solitary *Tattoo* These persons, are, poor devils, in the course of things, that is to say, by the illness of one of the Bearers, or by that of sweet *Rozinante*, or by a screw or two being lost from their shattered Buggies, obliged to have recourse to that swarming fraternity, denominated *Thheeka* Bearers

Having a leisure hour to spend, a few evenings since, I lolled in my *Barouché*, and chanced to take my course by the *Kidderpore Bridge*, and out by the *Belvedere* one My attention was sufficiently engaged by the magnificent seats (if I may so term them) that stand between these two Bridges, the extensive parks about the neighbourhood, the immense range of stabling, and the friskings and sprightliness of the Colts and Fillies which studded as it were, the "verdant lawn"

I alighted at a family house in the neighbourhood, where there were some ladies The conversation turned on various subjects among which, a gentleman who was of the party, stated, that having to attend a Court of *Law*, he had sent out for Bearers, furnishing his servant with a Rupee — that the servant came back and said he had been put off by the Bearers' excuses, though there were from 25 to 30 of these men unemployed Why those excuses were made, he was at a loss to divine for as he practically avowed the doctrine, that "*the labourer is worthy*

of his hire," he thought he should have been as readily served as if he had been a *Grandeel*! His greatest apprehensions appeared to be (for his appointed hour to appear in Court had been wasted in fruitless search for Bearers) that he might be saluted by a *Warrant* issuing from the said Court of *Law*; and as he kept no conveyance, he would be dragged through the streets, for "*Contempt of Court*"

I observed to him that in the eye of the Law there is no distinction of persons, and that he should do as others do that is, apply to a *Justice of the Peace*

'Justice of the Peace!' said he;—"No! that is the wrong *Forum* I mean to take justice in my own hands the next time A friend of mine being served in a similar manner, sent one of these Bearers to the Calcutta Police Office, and received a very laconic answer indeed, by one of the *Justices* of the *Peace*, that the case was not cognizable by the Police Office, by any Regulation in existence"

I recollected, however, that in skimming over the RULES, ORDINANCES, and REGULATIONS, published by His Excellency, the Most Noble the Governor General in Council, in 1819 and registered in the Supreme Court, as is directed by Act of Parliament (13th George 3rd, cap 68, sect 36, and the 40th George 3rd) the Governor General of India, in Council, is vested with the power of framing Rules, "for the better management of the affairs of the East India Company," and 'for the better administration of justice within the British Territories,' I had met with something like a remedy generally, for misbehavings of artificers, servants, labourers, &c. I therefore consulted this publication, and find in the Regulation passed on the 19th of October 1816, (*vide* page 72) the following words

"If any journeyman, artificer, or other workman handicrafts man, labourer or other persons, shall within the Town of Calcutta and Settlement of Fort William aforesaid, enter into any combination to obtain an advance, or to raise the rate of wages, or lessen or alter the hours or duration of the time of working or to decrease the quantity of work—or shall by giving money, or by persuasion, or intimidation, or

any other means wilfully and designedly prevent an unhired or unemployed journeyman working artificer or other work man handicraftsman or labourer, from hiring himself to or serving any person or persons requiring the service of such unhired or unemployed journeyman handicraftsman or labourers, — it shall and may be lawful for any Two Justices of the Peace acting in and for the said Town of Calcutta and Settlement of Fort William upon complaint to them thereof made to take cognizance of such complaint to issue THEIR summons or warrant for bringing before them the party or parties complained against to hear the parties examine witnesses and having taken in writing the substance of the complaint defence and evidence to acquit or convict the person or persons so accused

I hinted this to the complaining Gentleman and recommended his remonstrating with the Magistrates of the Police Office but he observed that rather than go to a *wrong Forum*, he would *pocket* the inconvenience

Now we all know that the Law has a letter and a spirit We know too that laws will bear *construction* and that they will even admit of *latitude* by *analogy* Laws have been construed by the highest tribunals to apply by *analogy* to various cases on which they had no *direct* bearing and in as much as in a *general* Enactment it is not to be imagined the Legislator can comprehend every species of abuse and thereby remedy every inconvenience and evil it might perhaps not be considered an irrelevant latitude were the Magistrates of the Police of the Town of Calcutta to use a sound discretion in the application of this law

Supposing that instead of the terms used in the Enactment of the 10th of October 1816 the words ran thus — Enter into any *combination* Nor to serve or *hire themselves* to a particular individual or shall (by employing the means cited in the ORDINANCE) wilfully and designedly *prevent* an *unhired* or unemployed journeyman working artificer &c. &c. or *labourer* from *hiring himself* to or serving the person *requiring* the service of such *unhired* or unemployed *labourer* &c. &c. to the great inconvenience and detriment of such individual the

object of the Law would be fully attained namely, the removal of the inconvenience detriment, and loss of the individual, contemplated by the Legislature in question

Every person who has at all studied the link that connects and the cement which unites every denomination of handicraftsmen artificer workman or labourer to each other in England—I say any man who is at all versed in the organization of the Hindoo Societies that is any man who has given himself the trouble to nounce their habits even casually will say that each species of artificer workman or labourer will form and unite in one body and will hold nocturnal assemblies or *punchayats* to carry a certain point and to this they will adhere until the resolution be cancelled by another meeting, convened to take into re-consideration that particular point

Those who have had occasion to use *Theeka* Bearers will join me in the assertion that if they fail in procuring Bearers from the ward in which they reside it is a miracle if they succeed in procuring them any where else The Bearers form separate clans and each by understanding takes a particular post When a servant goes to seek for Bearers he is asked where his master lives and if the residence happen to be in another *mohullah* the Bearers are immediately as shy as wild geese They say "What! have you not been able to get Bearers in your vicinity? there must be something in this we will not go And upon the refusal of one the whole body disperses one by one and thus the individual is served whose whole fortune perhaps depended upon a timely visit or an application in person

Now when the combination of the labourers is such a construction of the Law by analogy would methinks be salutary the more especially as a case in point has been settled by the Police Office of the Town of Calcutta to the satisfaction of the party complaining of the same conduct on the part of the Bearers—and further when we consider that in other cases the law has not only been construed but extended and supplied

As far as my knowledge of the Laws of England extends

November 14 1820

NATIVE FESTIVALS

To the Editor of the Ghost

SIR,

In these enlightened times the occurrence of an instance of fanaticism displaying a bigotted spirit which would have done credit to the most darkened periods of religious history, may perhaps be esteemed a phenomenon and I therefore trouble you with a brief notice of a circumstance of that kind which has taken place within the City of *Allahabad* within the last five days. It is well known that the Hindoo inhabiting the upper provinces annually celebrate a *poojah* or festival in honour of their *Avatar* Hero God, *Rama Chandra* and his brother *Lacshman*, styled the *poojah* of *Ram Lacshman*, upon the first day of the new moon of the month of Cartick.

The mode of celebrating this festival at *Allahabad* is to fix two or three large, misshapen hollow figures, composed of light wicker work and paper, and filled with gun powder and fireworks representing *Ravan* in a meadow upon the bank of the *Jumna* close to the town. Two Hindoo boys clothed in dramatic habits personating *Ram* and *Lacshman*, then parade mounted on an elephant through the streets to the spot where the gigantic image of the Tyrant of *Lanka* is placed, while others dressed in masquerade representing *Hoonoman* and his army of monkeys accompany the elephant as the attendants and soldiers of these divine Brothers. Upon the arrival of the all conquering *Ram* a little after sunset, at the field of action he discharges from a bow of bamboo an unerring arrow the point of which is heated red hot at the unfortunate and unresisting *Ravan* who immediately catching fire is instantly blown into the air emitting balls of fire squibs crackers, wheels and sky rockets in all directions to the great joy and admiration of the shouting and enraptured multitude.

In the present year the fast or festival celebrated by the *Muhummudans* of this country but which is not mentioned in the *Koran* and is unknown to its followers in *Turkey* and *Arabia* under the name of *Muhurram* and once in thirty years

I believe owing to the variation of the lunar calendar, proceeds through the *Solar Zodiac*, happened at the period of the celebration of the Hindoo festival of *Ram Lacsman*. The consequence was that when the *Hindoos* as usual without giving any provocation, as is generally understood, by word, look, or gesture, to their proud superstitious neighbours, proceeded to the celebration of their accustomed ceremonies, a number of *Musslumans* near the *choke*, or principal street, fell upon them in a fit of rage, and assaulting the procession tore the image of *Ratan* to pieces, and vowed that a heathen festival should not be celebrated during the sacred days of their *Muhurram*. A fray ensued in which but for timely interference, serious consequences would in all probability have followed. The votaries of *Ram*, inflamed by this outrage, as might naturally be expected, meditated revenge and threatened that they would during the principal night of the *Muhurram's* solemnization when the *tajeets*, or ornamented mosques in miniature, are carried to the banks of the river and then thrown into the *Ganges*, destroy them in the same manner their image had been treated, and interrupt the ceremonies attending the *Mussulman* procession. Symptoms of this disposition not altogether unequivocal manifested themselves in several quarters and were indeed so evident that the Civil authority deemed it necessary to request the assistance of a large body of the military, which was accordingly stationed in different parts of the city, during the *Muhummudan* processions and with the exception of a few trivial skirmishes between individuals no breach of the peace occurred.

But the most important feature in the whole is the striking fact, that these anecdotes illustrate forcibly the idleness and consequently *vice* in which the generality I might even affirm whole body of natives exist in the upper province. Throughout all the crowded towns numbers of people are perpetually observed possessing no employment, or adequate means of spending their time whatever and this observation if I am not mistaken is particularly applicable to the *Mussulmanee* part of the community whose members having little occupation with which to engage their minds or exercise their bodies continue brooding over religious prejudices and nurturing uncharitable passions inimical to their own happiness the peace of their neighbours,

and the general welfare of society Should it be alleged that these assertions are overcharged, then let those who deny their accuracy explain upon what grounds we are to account for the miserable state of decay, without one sign of renovation so far as native energy is concerned, into which the towns in the higher provinces have universally fallen If, therefore, any facts were required to give additional force to the discussion, which, in the 1st quarterly number of the *Friend to India*, is conducted with equal ability and truth shewing the absolute necessity of Europeans being allowed to obtain possessions among the natives, so that by their example and intelligence they may conduct the latter to the road of improvement and instead of the reigning system of general idleness and slothful vice a door may be opened to industry and active virtue, they are circumstances of the description related above The importance of this interesting subject is however too vast to admit of being confined within a hasty communication of this nature its further investigation is therefore deferred to a future opportunity by

Your obedient Servant

October 19th, 1820.

BRITANNUS

POSTSCRIPT

To the Editor of the Ghost

SIR,

Since I had last the pleasure of addressing you accounts have been received at this station of additional outrages which have taken place in consequence of the Hindoo festival of *Ram Lakshman* occurring this year at the same time with the *Muhum mudan Muhurram* At *Shahadpoor*, a large town near *Currah*, upwards of 30 miles from *Allahabad*, but belonging to this District the spirit of enmity broke forth with such violence between the rival idolators, that five *Mussulmans* are asserted to have been killed upon the spot, and upwards of thirty wounded Last evening I witnessed ninety poor persons consisting of *Hindoos* and *Mussulmans* who have been brought to *Allahabad* under a guard accused of acting a principal part in these unexpected disturbances Seven or eight were conveyed in doolies as they are severely wounded and have been

placed under the care of the Civil Surgeon in the Hospital at the Jail. In this case the Mussulmans maintain that the Hindoos were the aggressors, and refer as a proof the accuracy of their statement to the fact, that all the sufferers in killed and wounded are of their persuasion. The contrary is however, known to be the truth with respect to the outrage which took place within the City of Allahabad. Intelligence has also been received of similar outrages having been committed at *Juruckabad*; and a regular engagement is said to have occurred at *Delhi*, between the troops of the migratory Mussulman chief, *Shumsheer Behadur*, and a party of the Company's sepoy. At *Cawnpore* every thing, we hear, has passed in tranquility, owing to the precautions taken to have a large military force in readiness, which completely succeeded in overawing the tumultuous mobs. But respecting these transactions I have neither detailed nor authentic information to offer.

It is of some importance to attend to these circumstances because it seems for three years to come the Hindoo and Mussulman processions will class together, and the two parties by the late proceedings are so evidently inflamed against each other, that, unless effectual precautionary measures be adopted next season, the most serious consequences may then be apprehended. I understand from his Highness the Prince of the Imperial house of *Delhi*, who resides at *Allahabad*, that neither his Father nor any of the family countenance the ceremonies practised in commemoration of the death of *Hussein* and *Hassan*, because they are not commanded by the *Koran*, nor in their opinion connected with the Mussulman religion. The assertion contained in the *Calcutta Journal*, that the outrages at *Hoogley* were committed or instigated by persons belonging to the imperial family of *Delhi*, I apprehend is therefore entirely incorrect. In my own recollection I never remember to have observed the lower classes of *Mithumudans*, so perfectly, *gantic*, in their celebration of the *Muhurram* as this year.

Your obedient Servant,
BRITANNUS

Oct. 29, 1820.

**Ram ke* — *Ravan ke*, 'are you of Ram's party or of Ravan's? Is the war cry of Hindoos and applied to designate a friend from an enemy. But if I am not in error, it is most generally used to draw a line of distinction between them and the *Mussulmans*. Hence the Imaginary wars of *Rama*,

November 15 1810

MERIT AND INTEREST

We publish to-day another Letter of AEMULUS, which we trust will close the discussion upon the subject of Merit and Interest. He now only contends that much merit exists besides that which is brought forward, and believing as we do that the number of good *Officers* is very far greater than the number of good *places* in the Army Staff, we think this will not be disputed. Perhaps his Opponents may say that he has in reality given up the whole matter originally in dispute

Some persons may probably doubt, whether it was quite prudent or proper to introduce such a subject into our pages. Yet it has furnished a memorable instance of the strength of an upright Government in public opinion — and of the support and admiration which such Rulers must in the end derive from a FREE PRESS and a free discussion of their measures. Slanders which might have been propagated for a long time in obscurity come forth into the light, and speedily die away.

The Letter is as follows —

MERIT AND INTEREST

Fœcunda calices quem non fecere disertum?

To the Editor of the Calcutta Journal

SIR,

The position originally insisted on — namely that Military merit (for I speak exclusively of the Army) is not rewarded in a rate proportionate to its deserts — was advanced in the firm conviction of its foundation in *truth and experience*!

though applied to the destruction of a poetical king the sovereign of an island which never possessed existence covertly allude to the hostilities following the *Mussulmanee* invasion of this country and the recital of that Hero's actions consequently serves to cherish the hatred which a long series of massacres and oppressions of every description produced in the minds of *Hindoos* against their relentless invaders and nothing prevents often from bursting forth excepting the interference of *British authority*

The first instance in confirmation of what I feel desirous of proving, is as strong, pointed, and conspicuous, as could possibly be offered for selection

A young person, we will say of the age of fifteen, enters the Service, entirely unprovided with means, or the most distant expectation of obtaining advancement by political influence (and to suppose that such measures are not resorted to in an extensive sense, is too absurd and glaring to admit the shadow of a belief) On proceeding to join his destined regiment, he eagerly commences a course of useful and instructive study, having been previously assured that this is the most certain mode of emerging to notice and distinction What must the feelings of an individual, occupied in those meritorious pursuits, resemble, to find, after a lapse of fourteen or fifteen years he continues *precisely in the same station* filled by him immediately after his arrival in this country, without a single additional privilege or the smallest increase of emolument His *physical condition*, however, has undergone a marked and distressing alteration, his constitution has become impaired, if not entirely undermined, his spirits depressed, and many noble feelings of the heart subdued, and annihilated by the continued influence of cold and appalling neglect He is now rendered, in great measure unqualified for any other profession or employment and being entirely cut off,—by that insuperable bar—poverty,—from all the endearing ties of home, relations and connections is condemned to pass the remaining best portion of his life, a lonely, banished, and dejected wanderer

——— O relation
' Too nice, and yet too true! '

Few unprejudiced, impartial minds (and it is to those alone these observations are addressed), will I conceive, feel a disinclination to admit, that numberless individuals are to be found as nearly as possible, in the situation above described and in this case I think it will be easily acknowledged, that desert is not attended with commensurate remuneration '

The second part of my assertion will be supported by an instance, arising out of the former

During the early portion of a Regimental Officer's career, what sources are opened let me ask for the exertion of his emulous and rising spirit? or for the display of those latent virtues and qualifications with which he may be naturally supposed endowed? Where are the excitements and rewards proffered for the encouragement of inobtrusive genius destitute of patronage? And by what means unassisted by inducements and supports of this nature is there a possibility of rising to any situation of trust or emolument? I fear all these are wholly undiscoverable and the conclusion rests in this shape to state in the mildest manner there certainly exists a remarkable deficiency in the Army of those stimuli and excitements to emulation that ought to be found in every institution with the view of calling into action the inherent worth and beneficial qualities which might be possessed by its members in the service of the State—The principal inconvenience resulting from the want of those encouragements is that many persons of real worth and considerable abilities are left to pine in obscure forgetfulness whilst others of inferior pretensions and qualifications are enabled by powerful recommendation to obtain situations of responsibility and emolument

ÆMULUS

November 16 1820

THE FREE SCHOOL

To the Editor of the Calcutta Journal

SIR

In reading the Annual Report of a very interesting and excellent Institution the FREE SCHOOL OF CALCUTTA published a few weeks ago I stumbled on a passage which did not seem to harmonize with the rest of the pamphlet and which I profess I cannot quite understand

After enlarging naturally upon the advantage to the Public as well as to themselves in having these poor Christian

Children (chiefly Europeans and Portuguese) honestly and carefully brought up the Writer getting warm with his subject and the thoughts of the Children who are rescued by this excellent School from misery and ignorance proceeds to acquaint us that in this Establishment Christian knowledge forms the basis of all other and when it is considered *how nearly* the interest of the state is connected with the *maintenance of the Established Church*, it is hoped that the friends of both will see the utility of such a system in the effects which it produces in the rising generation

The phrase that Christian knowledge forms the *basis* of every other is I take it for granted merely a rhetorical flourish to express that the Children learn their Catechism as well as their Arithmetic and Alphabet and by no means that the Catechism is taught *before* the Alphabet

But *how* the effects of *this system* are to maintain the Church of England or *how* the Established Church is so *nearly* connected with the State in *India*, is what puzzles a plain man like me I really do not comprehend how the Church would be in danger if the thirty or forty Children whom this School turns out in a year were taught the *shorter* Catechism in place of that of the Church of England People may write and talk about the alliance between Church and State in England but in India the reciprocity is all on one side The State may pay and patronize the Church but so far from her interest being concerned in its stability probably not a thousandth part of her subjects are Christians and a very small portion of *them* even belong to the Anglican Church The rest are Presbyterians Catholics Baptists Lutherans &c. and it might be much more correct to state that the interests of the State are at present closely connected with an absolute neutrality and with shewing no special favour to any Religion at all

There is a class of men in England and here also who could have shewn special favour to the Hindoo Religion and who talk of converting Hindoos to Christianity as men in England would speak of the spread of Methodism as a thing to be deprecated and guarded against But this is going too far and I do not mean to argue that the Hindoo is *the* Estab-

lished Religion But it is the religion of the greater mass of our subjects, it has a separate Clergy (the Bramins) and public provisions for them, at Benares, Jagernaut, and other places The Moosulmans have some colleges kept up at the public expense for the education of Maulawees, and to go no farther the Scotch have separate Kirks and the Government have made a legal provision for *their* clergy as well as for those of the English Church Paley says that if the provision which the laws assign for the support of religion be extended to various sects and denominations of Christians, there exist no *National Religion* or *Established Church* according to the sense which these terms are usually made to convey What would this acute reasoner then have thought of such a case as the present?

Thus you see, Sir, in place of discovering by enquiry and reflection how three dozen Charity Children being taught a Catechism was to support the State I am as far from finding out that problem as ever, and begin to suspect that the passage is only what the French call *verbiage*, and what Voltaire used to term *Gallithomas*

So much for the *eleguence* of the Report, which is in general however plain and practical The Charity is deserving of all praise and support and shall have the mite even of

Benares, September 27

A DISSENTER

November 16 1820

REMOVAL OF A NUISANCE

To the Editor of the Calcutta Journal

SIR

I beg leave through the medium of your Journal to draw the attention of the proper Authorities to a Nuisance every day becoming more and more intolerable I allude to the practice which the *Waters* have adopted of carrying their Baskets to the river side at all hours of the day through the

most frequented streets in the heart of the Town The Inhabitants of Cossitollah Chandney Choke Loll Bazar, China Bazar, Chitpore Road and Clive Street are dreadfully annoyed by meeting these men every fifty yards and in the mornings especially there is no venturing abroad without encountering them The Catholic part of the Community, moreover, on going to, and coming from Church on Sundays and other Holidays invariably come in contact with these people who all the forenoon from sunrise pass in rapid succession through the various avenues leading to the Sacred Edifice in the vicinity of the Morryhuttah

It is not intended by these remarks to insinuate, that a total interdict should be put upon the practice I have noticed This I well know, cannot be done or expected but some municipal regulation may go a great way towards correcting what is now really a great Nuisance The morning and evening air should be preserved pure from such contamination, and to effect this a set time (say mid-day) should be laid down for the removal of all that is collected by these men who now study their own convenience alone without regard to the community To prevent also the great spread of the noxious effluvia which the contents of their baskets now emit baskets of a closer and more compact construction with covers which at present they have not should be employed for such uses or something like tin or wooden wheel barrows with lids to fit tight

November 14 1820

I am Sir Yours &c

AN INHABITANT OF CHITPORE ROAD

November 17 1820

SUPREME COURT

The conviction on the minds of our Counsel and the apparent apprehension even of the opposite parties of the failure of the Prosecutor to make out a case of Libel in the cause against the Editor of this Journal prevented any steps

being taken to secure a full Report of the Case. The unexpected decision, however, renders it important that it should be reported, for the Public are as capable of forming their own opinion on the moral turpitude of the case, as the Court are of deciding on its legal guilt, and it is for their sakes rather than our own, that we think the Case at all worth publishing.

We may premise that the Report of the *Hurkaru* (in which we are not at all disappointed) is extremely inaccurate, if not wilfully garbled, as it could barely happen by accident, that so wrong a turn should be given to many parts, as is pronounced to be given, by those who were in Court and heard the Cause, and more particularly in the sentiments delivered from the Bench.

Our own Report is furnished by a Friend, from memory, who has enabled us to give an account of what, had the case been decided in our favour, we should hardly have thought of sufficient importance to print, but a decision having been given, which involves heavy costs, tho' the 20 000 rupees demanded as damages are reduced to ONE by the Verdict, it will be useful for the Public to see what the occasional Discussion of Abuses may involve.

Mr HOGG opened the Case by stating that his Client, Mr John Greenway, was concerned in a Boat Agency Office, and that Mr J S Buckingham Editor of the Calcutta Journal, had with intent thereby to injure the said Mr John Greenway in his business, published the following Libel, in the Journal of December 11, 1819 on which the prosecutor founded his action, and laid his damages at 20 000 Rupees. The letter is as follows —

BOAT OFFICES

To the Editor of the Calcutta Journal

SIR,

I observed in your Journal the notice of very improper conduct on the part of the Calcutta Boat Offices. Pray insert the following facts on the subject of their abuses

A Gentleman left Calcutta for the Province of Benares on the 8th of September last. He had applied to a Boat Office for a Pinnace and three other Boats for which he paid 100, Rupees. His property was placed on board them at Chand prul Ghaut and the Boats were to be removed thence on the 8th of September (by an order from the Office) to Baug Bazar, where he intended to embark.

Engagements of a very urgent nature altogether prevented this Gentleman from remaining after his embarkation to make any enquiries.

On the 7th one of the Boats was missing and has never since made its appearance. From Berhampore Mr G of the Boat Office was applied to for the purpose of ascertaining what had become of the Boat. This reply was I understand that by some means that Boat drifted down the River and run athwart a Boat in the stream and sunk. Of the source of the information or the means adopted to ascertain its truth or recover any part of the property no mention is made but a Question may be started. How far the Loser is responsible for the value of the Boat.

I much suspect that the whole of the property has been relanded and disposed of in Calcutta and I have no doubt of Mr G being responsible for the conduct and honesty of the crew supplied by him. It would have had an appearance of some regard for the character of the Office and the interest of his employer if Mr G had mentioned that he had ascertained personally from the Boat's crew what was the real state of the case and that he had exerted himself in some manner to recover the property lost. I imagine also that the crews of the other Boats are in collusion for though they have been examined by a Magistrate they persist in denying all acknowledge of the fate of the Boat and declare that they do not know the names of its crew. Some persons indeed state that it was perhaps upset by the Bore but I do not think that on the 7th September the full moon being on the 4th such an accident was possible nor does it tally with Mr G's *Letter*.

I trust that an application to a Calcutta Magistrate which

I have recommended to be made, will cause an enquiry, that may throw some light on this dark affair

Jnapoor, Nov 25 1819

Your obedient Servant
J M

Mr SPANKIE then rose, and after reading the Letter which had given rise to the prosecution, proceeded to comment at some length on its contents. It was he observed a libel of common occurrence — not a libel on the moral character and reputation of any individual but a libel on him in the exercise of his trade or profession which was in fact his bread. With regard to the Liberty of the Press he was as warm an advocate of it as any man could be, when it was not extended beyond the bounds of legitimate discussion, all matters at all of a public nature and every subject on which light might be thrown thro the medium of the Press, he considered might be beneficially discussed. But against its being made the channel of discussion for every private transaction arising between man and man he did most solemnly protest. It was an illegal and unjust tribunal and to allow it to exist would be at once to erect the most odious system of tyranny that ever was heard of in any country under heaven. Was it to be borne that the Conductor of a public Journal should set himself as a Turkish Cadi and decide on all causes without hearing or even knowing the parties. The learned Counsel contended that if such a system as this was to be permitted to go on no society could exist. He would maintain that this cause was purely of a private nature. A young gentleman in the Civil Service hires a boat to proceed up the country, the boat is lost, and the proper course was to apply to the party from whom he hired the boat, to make enquires respecting the cause of the accident. This application was made but before the necessary enquiries could be made, the young man, under the irritation of feeling produced by the loss of his boat, addresses a letter to the Editor of the Calcutta Journal. He could forgive Mr Cardew's yielding to his feelings in this way, tho' he had mistaken his remedy

even if blame had attached to Mr Greenway If that had been the case he might have brought his action in this Court *

With respect to the question as to the Author being the proper party to prosecute in this case he considered the opinion to be erroneous the publisher was to all intents and purposes of libel the author and in this instance he considered him to be infinitely more blameable than the writer of the letter It was his duty to have suppressed it With regard to the tendency of the letter, the learned Counsel contended that it was so obvious that it could not be mistaken The first paragraph might be considered as the text as people who make sermons call it and the succeeding ones the commentary upon that text What was that text? — why the abuses and malpractices of Boat Offices and according to the usual custom it was necessary to illustrate that text by examples and who could read that letter and say that the instance of Mr Greenway's imputed misconduct was not cited as an example of the abuses complained of? That was clearly the end and intention of it It went to impute to Mr Greenway the grossest neglect of duty if it did not convey a more serious insinuation It was the very worst species of libel by insinuation which was infinitely more odious than the *direct libel*, a direct attack which might be openly met After some further observations in which he contended that this matter was purely of a private nature and that the fairest construction which could be put upon it was that it was intended to injure Mr Greenway in his trade or occupation of a Boat office Agent the learned Counsel proceeded to call the witnesses for the prosecution

The evidence of the witnesses merely went to prove that the boat was hired by Mr Cardew and lost as stated by the learned Advocate-General The cross examination of one or two of these witnesses gave rise to a considerable degree of mirth in the Court One witness in particular a Mr Da Costa exhibited a deficiency of *literary* attainment which was lightly amusing

* We did not propose to make any notes on the Case as it is too plain a one In our opinion to need any but we must in justice state that the young Gentleman who hired the Boats did not write the Letter nor had Mr Cardew's feelings any share in it The point of honor which kept this name in our sole knowledge then will still retain it here — *Ed*

This witness swore positively that there was no other Boat office Agent that he knew of in Calcutta but Mr Greenway, whose name he said with a C—The learned Counsel set him right, name began with a G. Another witness, whom the learned Advocate-General remarked he frequently had the pleasure of seeing on the Chorwinghee Boards, excited a considerable degree of laughter in the Court by the *professional* ardour with which he delivered his *opinion* that the paragraph in the letter went to impute to Mr Greenway actual dishonesty, by insinuating that he had colluded with the men in purloining the goods

After the examination of the witnesses for the prosecution, Mr FERGUSSON rose to reply. He commenced by stating that he was sorry that he was not so well prepared to comment on this text as his learned friend appeared to be, indeed it would perhaps surprize their Lordships to hear that he was not master of the voluminous Counts on the Record in his learned friend's Indictment. He had come into Court under the firm persuasion that this Cause would not come on at all and he was under the necessity of requesting his Attorney Mr Smoult to step to his Chambers and fetch his Brief when he found he was mistaken. How, indeed could he have supposed that the cause would come on when he considered the unsupportable nature of the charge when he was aware that the most *favourable* opinion which the Prosecutors had been able to obtain from their Counsel was the equivocal one that they might possibly obtain a *nominal* verdict. From the opinion expressed by his learned friend the Advocate General on the Liberty of the Press he did not very materially differ. He admitted that the Liberty of the Press should be confined to discussions of a public nature. So lightly did he estimate the probability of the Prosecutor's succeeding that the only notes he had taken of his Learned Friend's speech, were of these parts of it in which he said something about bad bread and almost what he on a first reference to his notes mistook for a Tea Caddy and he was puzzling his brain to conceive in what manner or by what ingenuity he could possibly bring a Tea Caddy to bear upon the case in question, he found, however, that it was a Turkish Cadi which he had mistaken for a Tea Caddy. His Learned Friend had accused Mr Buckingham of setting himself up as a Turkish Cadi — he was still at a loss for the application. He

had admitted that the Liberty of the Press should not be extended to the discussion to private transactions. But could any man say this was a private transaction? — he contended that it was entirely *public* and as much a legitimate as it was undoubtedly a *highly useful* subject for public discussion.

The Learned Counsel observed that he knew nothing of Mr Buckingham personally but if he had never done any thing in his life which tended to injure an individual more than this publication he might sleep with as quiet a conscience as any Editor of a public Journal or any other man in the world ever did or could sleep. He would further say without hesitation that whatever might be his merits or his demerits he had done Society an important service in promoting discussions eminently useful.

With regard to the publication which was the ground of this prosecution he could not conceive for a moment how any man could construe it into an imputation of any description on Mr Greenway except that he had omitted to *communicate* the result of his enquiries. And Mr F concurred in the propriety of that accusation — he said the same. Mr Greenway ought to have written an account of what he had done but instead of that he wrote a letter which said nothing about it. Was there any thing in such an accusation that could be construed into a libel? He contended that there was not. If any blame were imputed it was to the Maunjee and the boats crew and it did appear in evidence that they had been guilty of the grossest neglect. It appeared to him utterly impossible that any impartial person could put such a construction upon the contents of the Letter as his Learned Friend had attempted to make out that it bore. One witness for the prosecution indeed had expressed *his opinion* that it went much further than to impute mere neglect that it went to impute to Mr Greenway *absolute dishonesty* but unfortunately for this witness whose Theatrical talents he had like his learned friend had frequent opportunities of witnessing he was not borne out in his construction of the Letter by a *single* expression in it.

The learned Counsel concluded his eloquent speech by expressing his conviction that their Lordships would concur with him to the view he took of this case.

The 1 Lordships then consulted together for about two minutes when the Chief Justice Sir Hyde East summed up the evidence and delivered the opinion of himself and his brethren on the bench

We regret that we cannot give an outline even of this Speech The learned Judge concurred in most of the opinions delivered by the learned Advocate General He considered that the bar of the public was an illegal tribunal before which to charge an individual in a case of that nature He did not conceive that any more serious imputation than that of gross neglect was made out but this he conceived to be clearly established He considered that the Writer was to blame in having sought such a mode of redress and by such a mode that the publisher was liable to a charge of imprudence in having given insertion to his letter but to nothing more The learned Judge concluded by giving a verdict for the Defendant with Costs — but only *nominal* damages

November 20 1820

SUPREME COURT

On Wednesday a motion was made in the Supreme Court by the Advocate General for a Rule to shew Cause why a Criminal Information should not be filed against Mr BUCKINGHAM the Editor of the *Calcutta Journal* for the publication of a false scandalous and malicious Label of and concerning the Government of this Country in his Paper of the 6th instant in a Letter on "MERIT and INTEREST" signed AEMULUS The Rule was granted and Saturday was the day appointed to hear such cause as might be attempted to be shewn

On Saturday when the Court had assembled Mr FERGUSSON as Counsel for the Defendant in this case rose to pray for an extension of the Rule first on the plea that some doubt existed in his mind as to the Jurisdiction of the Court or its power to proceed by Criminal Information in cases of Libel and next as to the necessity of collecting documentary evidence and materials for the Defence as he intended to argue both on the law and the fact but more particularly to prove the absence

of all criminal motive or intention on the part of his Client for this purpose, he presented an Affidavit, made by Mr. Buckingham which stated that the notice of this motion had been served on him late on the afternoon of Wednesday, when he had consulted with his Counsel who, in the short period allowed, were unable to prepare themselves so perfectly as the serious nature of the charge required, and that he therefore prayed an extension of the Rule for the purpose of such necessary preparation, assuring the Court that it was not to create unnecessary delay

Mr SPANKIE, the Advocate General, rose to state his objections to the extension prayed for, on the grounds urged by his learned Friend Mr FERGUSSON — And first, with regard to the Jurisdiction of the Court or its power to proceed by criminal Information in Cases of Libel, he contended that this was established on the strongest grounds, by direct and express terms in the Charter, by general usage, and by analogy with other Colonial Courts. He adverted to the clauses in the Charter in which the word Information was used and argued that the power of the Court had never been disputed. He stated precedents in the Court at Madras and in Bengal in which this power had been acted upon, and lastly affirmed that it was a power enjoyed by every petty Court in the West Indies and by the American Colonies. He moreover insisted that if this power were at all doubtful it was in his opinion an additional reason for proceeding immediately to the discussion of it and urged the importance of having so nice a point of law settled without the least possible delay

The CHIEF JUSTICE concurred with the learned Advocate General in the indisputable prerogative of the Court to proceed by Information and quoted authorities for this opinion but professed his readiness to listen to arguments on the opposite side and to retract that opinion if it were ill founded as next to the duty of not withholding an opinion sincerely entertained was that of readily retracting an opinion proved to be untenable

Sir FRANCIS MACNAGHTEN asked the Advocate General whether the power exercised according to his authority by

Courts in the West Indies was expressly granted them by Charter or acted on upon other grounds ; and (as we understood) seemed to think the question of Jurisdiction might admit of argument. The learned Advocate's reply, expressed his belief that in some cases it was granted by Charter, and in others by an Act of Assembly in those Islands confirmed by the Legislature at home, but (as far as we could gather) the distinct grounds were not present to his recollection though they could be easily collected.

Sir ANTHONY BULLER agreed with the Chief Justice as to the undoubted power of the Court to proceed by this mode, and cited his authorities for that opinion from certain clauses in the Charter.

Mr MONEY, the Junior Counsel followed on the same side with the Advocate General and read the opinion of Lord Mansfield as to the power of Courts to proceed by Criminal Information in Cases of Libel and of His Majesty's Attorney General to file such informations *ex officio*, or without motion for a Rule to shew cause why this should not be done. He was proceeding to read the opinions of Lord Mansfield that this power did not originate in the Star Chamber but had its origin in the common Law of the Land when Sir FRANCIS MACNAGHTEN observed that the question before the Court was not as to the origin of this power or its existence in other Courts, but how far it belonged to *this*, and whether it came within the Jurisdiction of the Courts of India.

Mr FERGUSSON briefly observed that if no strong arguments than those he had already heard could be urged in support of such Jurisdiction he was prepared to argue it now.

The conversation which followed was so interrupted and general that we have but an imperfect recollection of the order in which the several remarks arose out of each other. We may observe however that Mr SPANGLER objected to the extension of the Rule on the ground of preparing to dispute the Jurisdiction of the Court or if any other serious reasons could be shown for this indulgence he should not object thereto. The CHIEF JUSTICE thought that even the want

o time to prepare as urged by the Defendant's Counsel, was not well founded as he himself had ample time to go thro all the authorities necessary to be consulted on the subject. Mr. FERGUSSON admitted the possibility of this as His Lordship might have had nothing else to do but still contended that in a case of such importance to the interests to his Client, he was not prepared to argue the question as it required, either as to the law or the fact

The Rule to shew Cause was extended to the First Day of next Term which will happen on the 8th of January next

Although we were present in the Court during the time this motion was before it yet not being able to preserve perfect accuracy in Proceedings of this nature by short hand notes we think it necessary to state that the foregoing does not contain the half of what was actually said on the occasion, though we believe there is nothing contained in it that did not actually transpire We have given the most faithful outline of the Case that our memory could retain and we are at least satisfied that we have not intentionally kept back any thing material to the question or added an expression that we do not believe to have occurred

As the Case has by thus coming before the highest Tribunal of the Country assumed an importance that neither of the writers on it had probably contemplated at the time — and as we are anxious to stand acquitted in public opinion whatever may be the legal issue we have only to desire such of our Readers as are at all interested in the Case to examine it calmly for themselves in the several Papers of October 31st November 6th 8th 9th 13th 15th and 17th where they will find all that has been published on the subject of Merit and Interest and will determine from that alone without at all going into the general tenor of our written sentiments regarding this Government whether we have strove most to hold it up to admiration or to bring it into disrepute — to impeach or to defend the purity of its administration — or whether we have *ever* been actuated towards it by the malicious and hostile motives imputed to us by the accusation motives which are necessary to constitute the obnoxious and offensive character of a Seditious Libeller

November 21, 1820

Bombay, October 28, 1820 — We have much pleasure in communicating that a Meeting of the Native School and School book Committee was held on Tuesday last when a number of respectable Natives attended amongst whom were, Jamsedjee Bomanjee Hormarjee Bomanjee, Cursettjee Manockjee, Daveedass Hurjee Vundass Framjee Cawasjee, Jemsettjee Eduljee Dustoor, Ragoonath Crustna Josey, and Vencoba Sadasew Naique

Daveedass on the part of the Natives addressed the meeting to the following purport that the heads of Castes and respectable Natives present were perfectly aware of the beneficial effects which would result from the establishment of an Institution of the nature proposed, that since the last meeting of the 23rd September, they had done all in their power to obtain the concurrence and aid of the Natives by more than once inviting their attendance to consult on the subject but they regreted to say that their efforts had been without effect owing as they were given to ununderstand to some prejudices being entertained by a certain portion of the Natives against the Institution Jamsettjee Bomanjee corroborated the statement made by Daveedass adding that though the heads of Castes had not such influence over their respective classes as to prevail upon them generally to assist in so laudable an undertaking they would be happy themselves to contribute towards it

The primary object of this branch of the Institution — preparing and publishing useful School Books in the Native languages to be sold at a cheap rate or disposed off gratuitously according to the discretion of the Committee — having been clearly explained — the Native Gentlemen proceeded to elect the following persons as members of the Committee —

Parsees—Rattonjee Bomanjee Framjee Cawasjee Hormusjee Dhunjee and Moolla Feerose

Hindoos—Daveedass Hurjeevundass Nagurdass Heerjee Modey Ragoonath Crustna Josey and Sadasew Cassinath Chetty

Moosulmans—Cazee of Bombay, Cazee Goolam Hoossain, Mahomed Ehiain Muckba and Mahomed Aly Rogay

Native Secretary —Vencoba Sadasew Naique

It was then resolved that the book for subscriptions should be circulated amongst those present and the other respectable Native inhabitants of Bombay and its dependencies

During the meeting copies of the different School Books published at Calcutta were shewn to the Natives who expressed themselves highly satisfied with the nature of their contents

November 21 1820

HINDOOS AND MOHAMMEDANS

To the Editor of the Calcutta Journal

SIR

Common sense and policy suggest the expediency of meeting force with greater force and mildness with at least equal mildness for humility and indulgence manifested towards ungrateful minds have been often attributed to self interested motives and have very frequently tended to excite mischief and rebellious inclination The late disturbances and barbarous cruelties practised during the last Mohurram Processions by a great number of Native and Foreign Moosulmans can justly be considered as an instance corroborating the above statement I am therefore led to give an account of it to the Public from indisputable authorities

On one of the days of October corresponding to a certain lunar day the Hindoos of the Province of Bengal used to carry the Images of Jugaddhatree (one of their celebrated Goddesses) in procession through the streets between 3 and 6 o'clock in the evening after a regular worship of her on three preceding

days Last year, and the year before last, on the same day and at the same time, the former of the two Processions during the Mohurrum, which Moossulmans also determine by lunar calculation, happened to be made by them according to their usual form It was of course hoped and believed that Officers under Government would not give preference to Moossulmans over their Hindoo subjects, as Government never experienced any refractory feeling from the Hindoos of Bengal, they being the only people (with a very few exceptions) who have been ruled by affection But to the utmost surprize of the Hindoo Public Moossulmans were allowed to appropriate the evening hours to the performance of their Processions, and Hindoos were commanded to make their Processions in the morning or forenoon or throw their Images into the water without any Procession, as they pleased, of which alternatives they adopted the latter and threw quietly their Goddess into the stream of the Ganges without the usual train or shew, as Hindoo Processions have never been conducted either in the morning or forenoon, a fact which is well known to all Indian Europeans, and even to new comers who have been in habits of passing through the Cheetpoor Road

This indulgence shewn to the Moossulmans not only disappointed the Hindoo community, but also served to excite enquiries in many breasts into the cause of such preference,—for the Images made chiefly of paper, by Moossulmans in the Mohurrum are equally disregarded by the present Rulers of this Country as those made of mud or stone by the Hindoos and in point of submission to the Legal Authority none could justly accuse the Hindoos of Calcutta, of manifesting the least rebellious spirit towards their beneficent Government, and that the power of Government was then happily so strong as to prevent such Idolatrous Processions of Hindoos and Moossulmans from taking place in the open streets or to allow the performance of both ceremonies under strict and vigilant guards, deterring both parties from encroaching upon the religious rites of each other

The Moossulmans far from appearing grateful for the preference given them on this occasion have in general been led to suppose that this mark of distinction arose from the ave

which, they fancied, Government felt for their remaining importance. The consequence was, that in the last Mohurram Processions they not only vexed and insulted the poor Hindoos while performing their annual worship of Dushura, but committed violence even upon Europeans and upon a Military Officer. Some of the Moossulmans in the Capital of the British Territories in India picked a quarrel with the Police Peons on the Circular Road, near Thanna No 7, whom they beat unmercifully, in open day, and of whom one was severely wounded, and holding up sugar canes and large sticks in their hands, they were running backward and forward through the Road, driving the Police Peons before them, until they saw a guard of Sepoys approaching them, when they were obliged to surrender to them.

Moossulmans never attempted to commit such outrages until this year since they had once been corrected about 30 years ago on account of their having perpetrated violences of a similar nature. Admitting that the European who was beat and severely hurt by a party of Moossulmans was drunk, and guilty of exercising his whip over the crowd (as *they* state in defence of their conduct) might not his want of sobriety have protected his person against inhuman treatment? An unjustifiable resentment which even the Mob in England, notwithstanding their unlimited political courage, would feel ashamed to commit from their manly disposition. Those who happened to pass through the Cheetpoor Road when crowded with Hindoos in their public Processions or to pass through other Streets filled with Moossulmans during the preceding Mohurrams may perhaps recollect that holding up a whip was often sufficient to procure a passage for them.

It is an universal maxim observed by all nations that social and political treatment between one and other should be regulated according to reciprocal dispositions. By what I have stated I have never meant that the Moossulmans have no claim equally with Hindoos to the protection of Government, but I only maintain that they should be also punished when found guilty of injury and violence against their neighbours, and disobedience to the Legal Authority, and they should have no opportunity of repeating such outrages and disturbances in the British Territories.

(Signed)

Calcutta

BRIJMOHUN MUJMOODAR

November 22, 1820

FOR NATIVE READERS

To the Editor of the Calcutta Journal

All that I have to say to your intelligent Correspondent, with immediate reference to his own case is that the letter he introduces was a rude one such as it ill became a Gentleman to write to a man of respectability, but he falls into an error in attaching importance to the situation in which he stood with regard to the writer. They were evidently *landlord and tenant* but they did not hear to each other the relative consequence which these terms imply in their ordinary acceptance, I merely mention this as a hint to the complainant that he should not attach much dignity to the circumstance of his owning houses in Calcutta rented monthly to Europeans. He has evidently very far better reasons to claim respect but as in cases similar to that under discussion it may again be

I will take the liberty to offer him a suitable form of reply

Baboo P——d begs to inform Mr —— that he will not unnecessarily delay the repairs required to be done to the house he occupies

This hint may not be useless to the Gentleman who I am particularly addressing and may by him be communicated to others exposed to a like disregard of propriety. It is truly the REPORT COURTEOUS which I beg to say (for his information) means a *gentle and gentlemanly reproof*. Our style of epistolary composition is worth the attention of our Asiatic fellow subjects it by no means wants discrimination and the use of the third person with laconic form and no compliments, is that which we use to check simple impatience of manner the fault of which the NATIVE S tenant was guilty

But I began Mr Editor with a design of taking a more enlarged and serious view of a question to which this letter naturally leads. *Whence does the too much indulged habit of treating the Natives of India with supercilious and contemptuous manners originate?* I am myself prepared to answer it — Premising that I except individual instances and regard only the general fact — that I do not write in a spirit of recrimination and that I do not defend the effect of which I assert the

cause — Then I say that it originates with themselves not perhaps entirely but to so great a degree that they only can introduce or at least establish a change

I wish to see and I am not afraid but that I shall see liberally educated Natives studying the European character and particularly that of the nation which has so wonderfully planted itself among them I suppose myself addressing a Native reader and would therefore explain a national character to mean that which when undisturbed by powerful causes shews itself more or less strongly in the opinions manners and conduct of a people

Now it is a prominent feature in the British character to esteem men by a standard of which they shall themselves have the formation Self respect, grounded on irreproachable conduct is the sure road by which any man of any nation may attain among well educated Englishmen a station which they are proud to distinguish by particular notice A forward obtrusiveness without a basis they are apt somewhat rudely to resent, a cringing affected inferiority they incline to meet with the contempt it courts and to consider the such manners if he has claims to warrant a more dignified as a hypocrite The delight of an Englishman I speak it with pride and with an earnest wish that the Native Gentlemen of our society may look around them to ascertain the truth of the assertion is a man honest honourable and liberal in the pursuit of his avocations — and at the same time ready on public principles to assume a share of the duties which the members of every are bound for its welfare to perform is the in which Englishmen delight and the to shew that our native fellow subjects fail in these qualifications and consequently fail in obtaining the respect which their rank wealth, or offices would otherwise secure to them

The public offices of government afford numerous stipendiary situations of great trust and importance which are filled by Native Gentlemen I say Gentlemen because they should be such in the full meaning of the word and that offices of an analogous nature are occupied by Gentlemen in England Are those Natives distinguished by an honourable discharge of the duties thus entrusted to them creditable to themselves and bene

ficial to their country or the reverse of this? I call upon their countrymen to look through the Judicial and Revenue departments and candidly to say if the Native character is not by their misconduct open to the foulest reproaches? I must ask a still more severe question whether Native Gentlemen of influence not so occupied mark such dereliction of duty with its merited detestation nay whether they rigidly abstain from availing themselves of the facilities it affords to the attainment of a private end?

Next come to be considered the large class of Natives in intimate intercourse with Europeans — men of education wealth and I was going to say influence but that as an useful engine they unhappily do not because they will not possess To them I am principally addressing myself I have made them judges of my charges against their countrymen in office I shall now make them judges of charges against themselves by submitting to their notice what we consider faulty traits in their character calculated to influence our opinions and behaviour The commercial men among them can hardly fail to be sensible that there is a something which distinguishes their transactions from those of Englishmen — it is practically felt and not unfrequently in a strange way admitted as a kind of matter of course superiority which they have no business to emulate This is not the way to obtain respect still less is the conduct of others who are rather capitalists than commercial men and who lending money to the Servants of Government obtain for themselves or the dependents employment under them and then abuse the trust by the grossest acts of delinquency This crime has been carried to such an extent that the Government have been compelled to enact a Regulation to check it and is so highly derogatory that no man ought to be treated with respect who is guilty of it The last though not a trivial charge I shall advance as operating to keep the Native Gentry of India from rising in our esteem is their almost universal disinclination to discharge any of those offices or duties which belong to them as members of society To serve their country for the sake of benefiting their countrymen is an idea scarcely known among them but this feeling is so predominant among Englishmen that they cannot repress a disposition to look with contempt on those who want it.

I would advise the Native Gentry to examine themselves on these points and see if they are really conducting themselves in a way to elevate their level in society. If they will take the trouble to enquire into the Governments of other countries they will not find any in which the happiness and welfare of the subject is more studiously sought after than it is by the British authorities now ruling in India, at the same time none wherein these attempts are more completely foiled, by the misconduct of the subordinate executive officers who are all Natives of the country. It is truly lamentable to see the total want of trustworthiness in the Natives filling such situations, and hardly less so to observe the indifference in which it is held, nay even the countenance which is too often afforded it by the middling and higher classes of their countrymen. The cure for this stigma on their character is in their own hands, if they would actively cooperate with Government, if they would come forward to assist in the very important duties of the Police, if they would form Societies among themselves for the encouragement of the honest and faithful public servants, and for the exposure of delinquents they would produce a most important good to their country and immediately secure what no men so engaged ever failed to obtain — the love and esteem of Englishmen.

Having thus pointed out what I consider to be the chief grounds of the little respect which is shewn to the Natives of India by the Europeans who come among them I shall only add that it has been done out of pure good will and that if the hints offered should be so fortunate as to excite attention, it will afford me much pleasure to contribute my humble advice as to the best mode of working something out of them.

I remain, Sir,
Your obedient servant,
B —————

Calcutta Nov 10 1820

There is no short *o* or *is* in *hop*, in any Asiatic Language, nor to my ears any sound similar to the *u* in *under* — *sun* — Diphthongs ought to be expressed by double letters, but there seems to be two only of common occurrence, *ai*, which may be written *ei*, and pronounced but not quite correctly, as the *i* in *time*, — *au*, which may be written *ou*, and pronounced like the diphthong in *bound* — It may be observed that when Asiatics speak correctly, the *a* in these two diphthongs may be easily distinguished

To this scheme, there is only one objection of any consequence that English readers would be apt to receive the vowels in the manner to which they were accustomed — Were, however, this scheme generally adopted, this objection would of course fail and it deserves remark that by adopting it, the English would render themselves, when treating of Oriental subjects what they are not at present, perfectly intelligible to all foreigners except the French, who might perhaps misunderstand the *u* and the *au* or *ou* — But to Mr Gilchrist's orthography there is, besides its uncouthness and the same impossibility of its being intuitively comprehended by an English reader, the still greater objection of its not being adapted to the principles of any one Asiatic Language, or, I might even add, of common sense — For he observes in a letter inserted in the Asiatic Journal for May 1819 that "the short *u* seems still to my eyes and ears the real basis of the broad prolation of *a*" — To admit this assertion it must at the same time be admitted that there never has been in the principal Asiatic Languages any distinction except in the time of utterance, between *a* and *u* — But such a supposition is too absurd to require confutation, — as no one who has ever inspected the system of Oriental Alphabets will I believe, be of opinion that the difference between these two letters consists merely in a broad prolation — The short *a* on the contrary is adherent to every consonant in the Indian dialects and is consequently never expressed by any distinct character in the same manner as the short or long *u* invariably is — In the Persian and Arabic this is not so easily observed, on account of the vowel points being seldom written — but, if I be not mistaken the *Kasra and +Zamma will be sometimes found in Manuscripts but the **Fatha never —

* The short *ie*† The short *ui*** The short *ai*

It is hence evident that the short *a* is a letter perfectly distinct from any modification of the *u* and that by the introduction of the *u* for the *a* into Oriental words it becomes impossible for the Oriental scholar to recognize words so strangely disfigured and departing so completely from the system of writing to which he had been accustomed in the original language To those unacquainted with Oriental languages it is certainly of

sequence whether a name be written *Amara Sinha* so that they are aware that these But I doubt much if any person wishing Asia or to acquire its languages would understood by the Natives by the pro may I add pre by that which he would acquire from the commended by Sir William Jones

That this is a subject which becomes every day of portance will I think be admitted For if the the three Presidencies and the minor Socie all adopt different systems of Orthography will be perfectly impossible for any person to be certain name or word spelt in five or six different manners is all its various appearances but one and the same The I believe adopts with little alteration the system recommended by Sir W Jones I know not if the Madras Literary Society adhere to any uniform system can the Bombay Literary have* virtually declared that all who send them Communication write Oriental words in any manner that may seem best to the writers

Being somewhat attached to Oriental I shall conclude this I am afraid very tedious letter sincere wish that we may be some judicious arrangements be preserved from at the confusion with which we are so impatiently

Bombay I remain Sir Yours obediently
Y_____

* By the publication of the 1st Nov of the Transactions

November 25 1820

ORTHOGRAPHY OF ORIENTAL WORDS

To the Editor of the Calcutta Journal

SIR

I had scarcely dispatched the Letter which I took the liberty of addressing to you on the 31st ultimo, when I observed in the *Asiatic Journal* of July 1819 the following quotation from Captain Roebuck's introduction to the *Burhan i Katia*

'There are only two Systems of Orthography that can be deemed consistent of complete the one invented by Sir W Jones the other by J B Gilchrist, L L D My reasons for adopting the system of the latter in preference to the former are these, 1st—Because it is my humble opinion that his system is better calculated to express Oriental words in Roman characters than that of Sir W Jones, 2nd—Because Dr Gilchrist's plan enables a person either to express Arabic or Persian words in Nagree characters, or Nagree words in Arabic or Persian, for which purpose no provision has been made by Sir W Jones who appears only to have had in view the representation of Oriental words by European characters, 3d Because Dr Gilchrist uses different letters to express different sounds instead of employing the same letters with marks upon them consequently his system requires no accents whatever to distinguish long from short vowels as in Sir W Jones' plan, 4th Because Dr Gilchrist's system is more generally known in India than the other

As this work has not yet reached Bombay I know not whether Captain Roebuck may have supported these opinions by any detailed reasoning and I must therefore beg leave to make a few remarks on this passage just I find it

It will perhaps be admitted that a person who has with some trouble acquired the knowledge of any particular system and has been long in the habits of employing it, contracts such a prejudice in its favour that any opinion which he may give with regard to its excellence can be entitled to very little attention Custom and facility in using it renders him altoge

ther insensible to its imperfections. The first reason therefore, although supported by such respectable names can never bring conviction the more particularly when names as respectable may be adduced in support of the other side of the question.

The second reason is in direct opposition to the very words of Sir W Jones who says * All the sounds used in Sanscrit Arabic Persian and Hindi are arranged systematically in the Table prefixed to this dissertation. As therefore all these sounds are expressed in Roman letters it must necessarily follow that no person who is acquainted with this system can find any difficulty in writing in their proper characters any words or sentences which he may find written in Roman letters. What Captain Roebuck meant by expressing Arabic and Persian words in Nagree characters and vice versa I do not understand—I may certainly admit of dispute whether Hindustani ought to be written in the Persian or the Nagree character but that it should ever be necessary to write any Indian dialect in the Persian or Arabic and Persian in an Indian character I can not conceive. But should even this be the case as the corresponding sounds are expressed in Sir W Jones's scheme and as that scheme is much simpler than Dr Gilchrist's System it must consequently be much better adapted for such a purpose.

With regard to the third reason Captain Roebuck seems to have forgotten that according to Dr Gilchrist's first System certain vowels must be written with the usual prosodial mark for brevity or printed in Italic. There is certainly then no advantage gained by being obliged instead of merely placing an accent over a long vowel to place a mark to denote that such and such vowel ought to be short, or *italicised*. In manuscripts on the contrary I should think that the writer and reader would from being more accustomed to it write and read recent with greater facility than any other mark whatever. To Dr Gilchrist's subsequent System their requiring distinct types to express the letters in the manner that he recommends must be an insuperable objection as it cannot be expected that such types will be found in common printing presses.

*On the Orthography of Asiatic Words. Sir W Jones's Works Vol 1st p 175 and Asiatic Researches Vol 1st p 1

The fourth reason is merely an unqualified assertion, which the advocates of Captain Roebuck's opinion, would, I believe, find it very difficult to prove

I have I assure you Mr Editor, quoted these passages most faithfully from the Preface to the first Edition of the Hindi Story Teller and you may be perhaps as much surprised as I was when you read the following quotation from Dr Gilchrist's Advertisement to the second Edition of that Work

Since the publication of the first volume of the Hindi Story Teller, the Author made a further improvement (mark after his *ne plus ultra*) in the manner of representing Asiatic sounds in Roman characters which he exemplified in the Tale of Sacuntala Native I know not whether the Doctor has made any farther improvements but it would have been useful if Captain Roebuck had apprized his readers which it was of these five different schemes that he preferred to the very simple and unfluctuating system of Sir W Jones

The reasons therefore which Captain Roebuck assigns for his preference of the *Gilchristian* Orthography appear to be extremely inconclusive and so far from supporting they tend greatly to invalidate the argument which he advocates There are indeed two principles only on which a correct system of Orthography of Asiatic words can be established the one according to pronunciation and the other by scrupulously rendering letter for letter But in his *ne plus ultra* Dr Gilchrist observes* That Orthoepey was formerly Paramount to Orthography but now accurate writing takes the lead So that in 1806 he adopts the very system which Sir W Jones had recommended twenty years before and the two opposing Systems now agree with regard to the principle by which the Orthography of Asiatic words ought to be regulated I can scarcely think that Captain Roebuck adverted to this circumstances when he wrote the passage on which I have remarked For if he had he would naturally have argued in a different manner and have endeavoured to shew that there was some particular advantage in using two letters when one would be sufficient to express the

*Hindi Story Teller Second Edition Vol 1st p 1 — note

very same sound and in writing *u* for *a* short as it is in these respects only that the two systems now disagree On the latter point I made some remarks in my former letter and to the first no other objection can be required than that it against the very essence of the principle laid down For no representative writing can be accurate which exhibits more letters than are contained in the original

This letter I perceive has become much longer than I expected But I have shown I think that the only two systems which as differ now since Dr Gilchrist has given up his first five schemes of Oriental Orthography merely with respect to which Roman letters best express the letters of the Sanscrit, Arabic Persian and Hindustani Alphabets On so trifling a point surely some agreement might take place and as sure that scheme of corresponding letters ought to be adopted which as he simplest and the easiest understood without being obliged to have recourse to any prospectus by the Englishman and the Foreigner by the and the unlearned

Bomlay

I remain Sir
Yours very obediently
Y ———

November 27, 1820

ADMINISTRATION OF OATH TO NATIVE WITNECCES

To the Editor of the Calcutta Journal

SIR,

It is well deserving of notice that the Natives of India are not all sworn according to the same form of Oath or by the *Gunga Toolsee* I shall quote some Verses from Munnoo, the Hindoo Lawgiver which will serve to explain, in a general way, the rules which he laid down to this subject Chapter 8th, Title on *Judicature, and Lau Private and Criminal*

Verse 87 *In the forenoon let the Judge, being purified, severally on the twice horn, being purified also, to declare the Truth, in the presence of SOME IMAGE OR SYMBOL of the Divinity and OF BRAHMENS, while the Witnesses turn their faces either to the North or to the East*

Verse 88 *To A BRAHMEN he must begin by saying, DECLARE to a CSHASTRIYA with saying Declare with Truth to a VAISYA with comparing Perjury to the crime of stealing Kine Grain, or Gold to a SUORA with comparing it IN SOME or ALL OF THE FOLLOWING SENTENCES, to every Crime that men can commit, (See Verses 89 to 100)*

Verse 113 *Let the Judge cause a Priest to swear by his Veracity a Soldier by his Horse or Elephant, and his Weapons, a Merchant, by his Kine, Grain, and Gold a Mechanic or Seroile man by IMPRECATING ON HIS OWN HEAD IF HE SPEAK FALSELY all possible Crimes*

Verse 114 *OR ON GREAT OCCASIONS let him cause the party to hold fire, or dive under water, (a) or severally to touch the head of his Children and Wife With respect to Competency at Verse 64 it will be seen that persons grievously diseased are according to the Hindoo System inadmissible Witnesses, though the circumstance is mentioned only with a view to ascertain what are the particular diseases that the Hindoos themselves class under the head of grievous diseases*

(a) The first part of this Verse and forms of Trial by Or
I know been prohibited by the Court of Directors

McArthur, vol 2 p 97 alluding to the case of *Omychund* (*Mich* 1744) says, *The Judges there agreed that, upon the principles of the Common Law, there is no particular form essential to an Oath to be taken by a Witness, but as the purpose of it is to bind his Conscience, every man of every religion should be bound to that form which he himself thinks will bind his Conscience most*

At Page 99 alluding to the trial of a Chinese Mariner, (Old Bailey, Dec. 5 1804) he observes *Mr Baron Graham said it was quite sufficient, to the laws of this Country, that a Witness gave his testimony under the same Solemnities usual in his own Country, and for the truth of which he felt himself answerable to the Supreme Being whom he worships* (b) Dr Gilchrist, in his *Linguist*, pp 138 140 has translated the Oaths taken by Hindoo and Moosulman Witnesses, and the form is, there, the same for all, but at p 139, he says, *Persons of other persuasions are to be Sworn according to their respective Faiths* the Inquiry is therefore how are persons of different persuasions to be sworn?

It may be questioned whether the Commission of Perjury may not be occasioned sometimes by an inadvertancy in not administering the proper oath, or that which the class to which the witness belongs deems sacred and binding

Munnoo at v 113 speaks only of the four Grand Divisions of the Hindoos but there are very many Subdivisions of Classes It is I believe usual for the several classes to swear by some Implement used by them in their Trade, &c

It sometimes happens at General Martial that the only to prove a Crime are persons of different persuasion from those of the classes of Natives usually to be found in the several ranks of the Native Army, and consequently, the Oath which ought to be administered may, sometimes, not be known in the person who is to swear in the witness

There is a class of Hindoos whose most sacred Oath is taken by placing the hide of a Cow (raw if procurable) on the head

(b) See the instance mentioned of a witness before the Supreme Court sworn by the *Fedas* being a Disciple of Ram Mohun — *Calcutta Journal* vol 1, p 162 24th January, 1820

of the person swearing who chews gum at the same time and a boundary dispute is decided by the person who so swears, circumscribing the limits to which he lays claim with this class, swearing by the *Gunga Toolsee* is not deemed the proper Oath

A *Mihur* (and some of the low classes of Hindoos) takes an Oath by any kind of spirit being put into the palm of his right hand—B hals are both Hindoos and Moosulmans now suppose a Moosulman *Baid* was sworn as a Hindoo which doubtlessly he might accede to if he desired not to give testimony against a prisoner, (by omitting some important fact which he know) He would not among his class be deemed to have committed a crime but his withhold the fact might defeat justice

The *Goorkha's Sikhs, Gosjurs, Bheels, Mehurs*, and many other Tribes have different Oaths

I have long been convinced of the advantages that would result from collecting the various binding Oaths and being desirous of adding them to the Compilation of Trials by General Courts Martial (advertised in the General Orders of October and in the *Calcutta Journal* of the 18th October last) if any Gentlemen will take the trouble of making inquiries, in the part of the country where they reside (Bengal Madras, or Bombay) and of transmitting a detailed account of the form of the administration of the Oaths they may be enabled to collect mentioning the previous ceremonies (if any) of bathing &c. the posture of the body hands &c they will be thankfully received (c)

The Hindoos worship God through the medium of many attributes represented by Images which are only intended to abstract the mind from worldly considerations It is said that no Image is sacred till consecrated by a Priest and that on taking it from the temple it loses its sanctity of the Image may be restored by the prayers of a Priest and his burning incense

(c) A collection can only be made by persons in different parts of the country contributing their aid as no individual can make the necessary inquiries personally

before it Should there by any sect of Moosulmans (d) who are sworn, otherwise than by the Koran any information on the subject will be acceptable to

Calcutta

November 25 1820

Sir, Yours &c. &c. &c.
W H—

NOTE

The subject of the preceding Letter is really an important one and if those who are able to give the required information will but take the trouble to communicate it they will do in essential service to the Public, on whose behalf we shall be glad to receive and publish whatever may be transmitted to us for that purpose

While the religious prejudices of Natives exist, we should certainly consult them on such an occasion and though in our opinion forms have little to do with the sanctity of an Oath in the estimation of an upright man still if in the view of any Individual or class of people one form of Oath is more sacred than another when we know what that form is we should adopt it

It might appear singular and even ridiculous to an European Gentleman that the Hindoos hold the touching the ear of a dog to be a sacred Oath equal to the Gunga Toolsee Their opinion is that there are eight divisions in the world and that a dog keeps watch at each division They believe that these eight dogs are the Guardians and Protectors of Innocence &c that if a man commits a bad act or tells a falsehood,

(d) The Orthodox Moosulmans swear by God on the Koran and not by the Koran The most sacred Oath with Moosulmins is in Chapter the 1st. In the name of the most merciful God. Praise be to God the Lord of all Creatures the most merciful the King of the Day of Judgment Thee do we worship and of thee do we beg assistance Direct us in the right way in the way of those to whom thou hast been gracious not of those against whom thou art incensed nor of those who go astray This is called the quintessence of the Koran Chapters 36 89th (an extraordinary Oath and the 112th (equal in value to a 3d part of the Koran) are sacred Oaths & any of these written separately are deemed many say quite sufficient in the administration of an Oath

he will be visited by some disease or misfortune, through the means of one of these dogs

We mention this as one only of the innumerable instances in which it may be shown that the Natives of India may be approached through the medium of prejudices which because they appear absurd to us are too often thought to have so real weight with them tho they possess in truth an influence over their actions wholly inconceivable to us—ED

November 29 1820

DINNER TO SIR EDWARD COLEBROOKE

The Police Entertainment given to Sir Edward Colebrooke Bart on his departure from India took place at the Town Hall on Monday evening and was attended by the most respectable members of the Settlement

We subjoin copies of an Address and Reply which were published for the first time in the Hurkaru of yesterday though the Address was presented some months ago on the arrival of Sir Edward Colebrooke from the Upper Provinces but the moment chosen for its introduction is too appropriate to render the date a matter of importance

To Sir James Edward Colebrooke Bart late a Member of the Supreme Council at Fort William in Bengal the Address of the principal Native Inhabitants of the Town of Calcutta and of Bengal

We the undersigned Hindoo Inhabitants of Calcutta being impressed with the warmest sentiments of respect for your talents and attachment of your person beg leave to approach you with our heartfelt congratulation on your return to the Presidency and your assumption of a seat in the Supreme Council of the country Guided only by the impulse of feelings which your many virtues and eminent qualifications have long excited in our breasts we gladly seize the opportunity of giving them expression in terms which may be insufficient to add

any fresh lustre to your character but which will shew to the world the strength as well as sincerity of our gratitude and veneration

During the long period Sir which you have spent in this country, holding situations of the highest trust and responsibility, we and our fathers have never failed to recognize the successful energy with which you have performed your duties the principles of justice and equity according to which you have uniformly regulated your conduct and the endearing kindness with which you have consulted the interests of all who have occasion to approach you—In your judicial capacity we have seen you equally distinguished by the depth of your judgment and discriminating powers and by your impartial and unceasing love of Justice We have viewed with admiration the extent of your attainments in the knowledge of Oriental Literature and manners and our hearts bear the proud and grateful testimony that you have ever directed those attainments to the purpose of increasing our comforts and happiness—Uniting the watchful tenderness of a parent to the wisdom and dignity of a Judge you have invariably regarded us with a sympathy that commands our attachment and calls for our most heartfelt acknowledgements In confessing our obligations with delight and testifying the extent of our thankfulness we shall be abundantly gratified if the sincere expression of feelings can add any thing to the superior reward which you must have in the possession of an approving conscience

Talents Sir such as yours could not fail of being brought conspicuously into exercise by an enlightened Government We have accordingly beheld you advancing in your career through a succession of the most important and arduous offices in the state in discharging the duties of which you have amply justified the wisdom and confidence of the authorities who entrusted them to your management Equally fitted by your virtues and gratifications to rivet the affections of those who have been long enough under the British Government to appreciate its excellence and to conciliate the good will of those who have been more recently made subject to British Rule we have at one time seen you presiding in high Courts at the seat of Government and at another directing your abilities to the settlement of the ceded and conquered Provinces displaying in both cases

the same transcendent energies and success. We now behold you a constituent member of the Government, which you have contributed so eminently by your past services to uphold and strengthen, and, in the choice which His Excellency The Governor General has made of so experienced and able a Counsellor, we recognize one of the surest pledges which could be given that the happiness and prosperity of the Native Subjects of British India are the grand objects to which the policy of the Local Government are directed.

Permit us, Sir to add, that, while we justly regard you with the strongest feelings of veneration and attachment, we are proud to think that the Illustrious Character of your family is especially connected with the Country which we inhabit. While your Reverend and Eminent Father presided in England over the affairs of the Honorable Company for a long period of time with consummate ability, your Uncle and your Brother acquired the highest distinctions in this Country, and were not more conspicuous for the exalted rank to which they deservedly rose, than for their profound attainments in Eastern Literature and the amenities of their private manners—You, Sir, have shown yourself the worthy and amiable relative of these distinguished men, and that this Country may be long blessed with your services in your present exalted situation is the earnest prayer of your, &c.

(Here follow signatures of about four hundred of the principal Hindoo Inhabitants of the Town of Calcutta)

To this Address Sir Edward returned the following answer:—

GENTLEMEN,

The address with which you have been pleased to honour me is the more gratifying, as after an interval of 28 years, spent in Offices remote from the Presidency, I must be personally known to so few among you, that my vanity cannot but attribute the feelings of private regard which has dictated this flattering testimonial of your approbation to an interest which I was so fortunate as to establish during my residence here, capable of surviving so long an absence.

Introduced at the early age of 18 by your revered Governor General Warren Hastings into a situation of responsibility, I have during a period 40 years been actively engaged in Offices which have brought me in direct connection with the native population of almost every part of the extensive territories subject to the Bengal Government. And it is a source of pride to reflect at the close of this long Career of Service that my discharge of duties involving the welfare and interests of such numerous classes has been satisfactory to those persons who are best able to judge of its practical merits.

Those duties have however been less connected with the Natives of the Metropolis, except during the short period I held the Office of Collector of this place, than with any other portion of the Bengal Dominions, and their applause must accordingly carry with it an additional value from the flattering idea of its flowing from the disinterested impulse of public sentiments. To have been thus distinguished by Persons so respectable as the higher orders of the Hindoo Inhabitants of Calcutta are from their Wealth their Character and their attachment to the British Government, will be a proud recollection in the retreat of my declining years.

In taking a final leave of a Country where I have passed so large a Portion of my Life I carry with me an affection for the Natives of it engendered by a daily exchange of familiar and official intercourse, and which the present separation will never obliterate. To the welfare of it I can never be indifferent — and it will at all times be a source of gratification to hear of its increasing prosperity under the fostering care of that Government to which it is indebted for so many Blessings

November 30 1810

OFFICE FOR REGISTERING SERVANTS

To the Editor of the Calcutta Journal

SIR

It is, I believe a very general complaint that there is great difficulty in procuring good Servants, and as I think, I can suggest a Plan that may tend to remove the cause I shall proceed to state it.

Servants usually show *Chits* which if really given to the last possessors by the writers would be the means of enabling a Gentleman to know that however deficient the Servant he was about to entertain might be in the complete knowledge of his duty he might rely on the honesty of the man. The fact is undeniable that these *Chits* are sold to each other, or but for the purpose of obtaining service.

If Gentlemen whenever they discharge a Servant will only take the trouble of giving a short description of the age and appearance of the man describing any particular marks or peculiarity of features &c the person desirous of entertaining him will be able to judge for himself.

The Discharge *Chit* might state the cause of the Servant's leaving his master the number of years he has been in service his capacity and capabilities the wages given &c. But without a description of the person it is next to an impossibility to know whether or not the man has a proper right to the character he produces in his own favor.

Among the many advantages resulting from the recent establishment of the Cadet Superintendency the procuring Servants for young men on their arrival is a very important one. Servants are procured for these young men who engage to accompany them to their final destination. They obtain in advance I believe but the hired Servant employed to procure them is a Surety for their not leaving the Cadets (or Ensigns) till they join their Corps when they may be able to procure others so that on their first landing these young men have their attendants and nothing but ill treatment on the part of the Master will cause his being left destitute of men so useful to a new comer.

There are in London &c Offices established where Servants wanting places are registered they obtain Service according to their priority of application coupled with good character and Ladies and Gentlemen go to these Offices and there entertain the Servants they require. Both parties I believe pay 2s 6d or same on all consideration for the trouble of the Office keeper and towards defraying the expenses of the Office so particularly are people in England in the hiring of the r Servants that people of fashion can take the trouble of making these inquiries in person.

But, Mr Editor, might there not an Office established in Calcutta on a footing similar to those in England, &c and even at other large stations, Cawnpoor, &c &c. &c ?

The Ladies, in particular, labour under many difficulties with respect to procuring female Servants, and the obtaining a good *Wet Nurse* is a very important consideration !

I shall be happy if these hasty remarks of mine should tend to remove, in the least degree, the causes, and with them the complaints, on account of all concerned but more especially on the account of my fair country women In India we are obliged to have many Servants, and their number, laziness obstinacy, and perverseness are so many draw backs to our comforts Let us, therefore, try if we cannot prevent them, and I really think we have it in our power I am Sir, yours &c

November 27, 1820

AN ADMIRER OF OFFICES FOR
REGISTERING SERVANTS

PROSECUTION FOR LIBEL

To the Editor of the Calcutta Journal

SIR,

Every Son of Britain in India, whose heart was warmed by the liberal and wise Grant of a Free Press in the East, will feel a pang at the projected Prosecution against the Editor of the Calcutta Journal for the publication of the Letter of EMULUS, on Merit and Interest which, if calculated to effect the least mischief has already been most ably exposed and defeated by the published Replies on the other side of the Question

The constant admission of the Editor of his veneration for this Government — his almost adulatory praise of the present Ruler of India, — his support of every right measure, and his indignation at every wrong one — should have excited a degree of interest for the only acknowledged Free Print in India that might have called forth other feelings than those in which must have originated the term *Libel*, on the Letter in question, as applied by the Public Prosecutor

The honor the purity, the sanctity of that Tribunal the Press which has raised England to her eminent glory above all other nations of the world have been vindicated by the Writers against the Letter on Merit and Interest who need not fear either the Editor's or his Correspondent's abilities on any subject, and who prove they are more than a match for IMULUS on the present topic both in fact and argument for in no Government in the world is Merit more extensively rewarded than in India in all ranks

Our revered Governor General has just emancipated India from a darkness like that of the middle ages yet the dawn of liberty has hardly appeared in a Free Press when it is about to be repressed by a Prosecution For though the Defendant in this case be acquitted and only lose his costs still a blow is given to the Soul of Discussion which is Truth and the apprehension of subjecting the Editor to frequent Criminal Information for Libel will oblige the Public to suppress their sentiments on very many occasions when their publicity may be of equal utility and importance to the Interests and Institutions of Government who as they are not omniscient cannot see all things though the Press may inform them of what would otherwise be concealed from their view — I shall be forgiven perhaps for quoting De Lolme as an authority of more weight than a mere anonymous opinion This writer says —

We may therefore look upon it as a further proof of the soundness of the principles on which the English constitution is founded that it has allotted to the people themselves the province of openly censuring and arraigning the conduct of those who are invested with any branch of public authority and that it has thus delivered into the hands of the people at large the exercise of the censorial power Every subject in England has not only a right to present petitions to the king or to the houses of parliament but he has a right also to lay his complaints and observations before the public by means of an open press A formidable right this to those who rule mankind and which continually dispelling the cloud of majesty by which they are surrounded brings them to a level with the rest of the people and strikes at the very being of their authority

And it is this public notoriety of all things that constitutes the supplemental power or check which we have above said

is so useful to remedy the unavoidable insufficiency of the laws and keep within their respective bounds all those persons who enjoy any share of public authority

As they are thereby made sensible that all their actions are exposed to public view they dare not venture upon those acts of partiality those secret connivances at the iniquities of particular persons or those vexatious practices which the man in office is but too apt to be guilty of when exercising his office at a distance from the public eyes and as it were in a corner, he is satisfied that provided he be cautious he may dispense with being just. Whatever may be the kind of abuse in which persons in power may, in such a state of things be tempted to indulge themselves they are convinced that their irregularities will be immediately divulged. The jurymen for example knows that his verdict — the judge that his direction to the jury — will presently be laid before the public and there is no man in office but who thus finds himself compelled in almost every instance to choose between his duty and the surrender of all his former reputation

I shall take this occasion to observe that the liberty of the press is so far from being injurious to the reputation of individuals (as some persons have complained) that it is on the contrary its surest guard. When there exists no means of communication with the public every one is exposed without defence to the secret shafts of malignity and envy. The man in office loses his reputation the merchant his credit the private individual his character without so much as knowing either who are his enemies or which way they carry on their attacks. But when there exists a free press an innocent man immediately brings the matter into open day and crushes his adversaries at once by a public challenge to lay before the Public, the grounds of their several imputations

This right of publicly discussing political subjects is alone a great advantage to a people who enjoy it and if the citizens of Geneva preserved their liberty better than the people were able to do in the other commonwealths of Switzerland, it was I think owing to the extensive right they possessed of making public remonstrances to their magistrates. To these remonstrances the magistrates (for instance the council of twenty five to

itself, since no Army on earth could possibly contain a sufficiency of *good things*, to give to all—any more than a Lottery can be conceived where all the Tickets are Prizes and none Blanks—I am, Sir, your's obediently.

November 20, 1820 AN ADVOCATE FOR A FREE PRESS

NOTE OF THE EDITOR

In the instance of the present Prosecution, we think it an act of greatness on the part of the Government to resort to the Laws for redress, rather than to the exercise of that odious and unconstitutional power by which the Government of India may send any British subject out of the country without even assigning a reason for such an act of power. That Government is too wise and great to violate the spirit of the Constitution by such a measure but notwithstanding this, as it is in full possession of the legal power to do so, and would receive more applause than blame from many Authorities and Functionaries for such an act, if exercised on us,—we rejoice to find that the Government is guided by no interested clamour, but obeys the dictates of calm and conscientious duty in citing us before the solemn Tribunals of our Country, there to answer to the Law for any violation which it may be alleged to have received at *our hands*.

We may hail this course of proceeding, therefore, however hardly *we* shall seem to be dealt with, as a proof that the Press of India is on a footing with that of England, subject to the same severe checks, but equally free to discuss fairly subjects in which the public is concerned. What these subjects are, this same Law has defined, and happily leaves the mere quantum of punishment to the direction of Judges, giving to the Jury the more important charge of determining on the LAW as well as the FACT AND INTENTION in cases of Libel.

* Whether the authority of the Judges be exerted at the motion of a *private individual*, (says *De Lolme*) or whether it be at the instance of the Government itself, their sole office is to declare the punishment established by the law,—it is to the Jury alone that it belongs to determine on the matter of law, as well

on the matter of fact, that is, to determine, not only whether the writing which is the subject of charge *has really been composed by the man charged with having done it*, and whether it be really meant of the person named in the indictment—but also *whether its contents are criminal*”

That Jury, says this same authority, in all cases in which the conduct of the Government itself is arraigned, would doubtless be influenced by their sense of a principle generally admitted in England “That though to speak ill of Individuals deserved reprehension, yet the public acts of Government ought to be open to public examination, and that it was a service done to the State to canvass them freely”*

December 5 1820

SUTTEE AT SULKEAH

(From Correspondents)

Suttees so often and so justly deprecated by every Christian spectator as disgraceful to India are still unfortunately of no uncommon occurrence

A rite of this kind which took place at Sulkeah last Thursday in the person of a young Hindoo Female immolated on the same pile as her deceased Husband need only to have been witnessed not merely to arouse heart rending sympathies, but most unequivocally to exemplify a case of the cruellest murder I was informed that the deceased had fallen a victim to Cholera some time during the preceding night and his infatuated widow, determining to become a Suttee, the corpse had been brought some miles from the interior to mix in ashes with its living partner by the river's side. This zeal, by the bye, appeared rather extraordinary as all the parties concerned were of very inferior caste The devotee was a good looking woman of 17 or 18 years of age, and on

* See Serjeant Glynn's Speech for Woodfall in the Prosecution against the latter by the Attorney General for publishing Junius's Letter to the King

this occasion as many others regardless of maternal feelings, had left an infant Child Their first care on arrival, about 9 o'clock in the morning was to take measures to procure legal authority, for this pious sacrifice and as some delay occurred in consequence an opportunity was offered to several European Gentlemen who were attracted to the spot to endeavour, if possible to prevail on her to relinquish her rash design but her mind appeared already so fortified with religious bigotry, so bewildered and occupied with the phantoms of a terrified and disordered imagination that no persuasion could prevail because none, however forcible could be understood The jarring emotions of her soul had created such a degree of frenzy or madness that she already seemed to belong to another world Yet when a Gentleman present observed to her that in giving her life to be destroyed she was not only acting contrary to the will of God but also doing an injury to society by leaving her child unprotected she evinced the most poignant anguish that can possibly be conceived. With a look of wild and pitiable distraction she said "Speak not of my child—Why do you wound my bosom with the idea Then relapsing into superstitious ravings she added

But that child no longer belongs to me—I am not its Mother or wherefore did I suffer this death four times before at this age shall I not complete my immortality and I know that I am doomed to cremation twice again after regeneration — so powerful is bigotry over the noblest affections of nature!

Amidst this scene of sorrow and misery it may not be amiss to glance for a moment at the behaviour of the surrounding mob Here nothing but merriment laughter noise and obscenity abounded to all directions Not a man or woman amongst them seemed to have heart to pity or understanding to judge One sally of wit set the whole audience alauding for half an hour and gave occasion to many more good jokes. — Come on" cried a wag "ye women of Sulleah as many as are fond of fire and husbands now is your time to hug and to burn"—another on the importunity of the unfortunate wretch who was the subject of their merriment to be put out of misery as quickly as possible tauntingly replied "Don't be so impatient, my dear you will be among the faggots soon enough In deed so far was any religious solemnity from being attached to the occasion that no levity confusion and indecency could

have been greater, than were exhibited in the conduct of both Hindoo and Mussulmaun spectators

At length at about 5 o'clock, it was announced that the sanction of the Magistrate had arrived. The writer of this article now again approached the devotee and endeavoured by exciting a love of life to induce her to renounce her intention. He told her that if she had any fear of future poverty or distress all the Gentlemen present pledged themselves to provide comfortably for her, and that they would immediately give her 100 Rs. I had noticed with some hope the gradual decay of her resolution as time elapsed, and I was sanguine in believing, she might be recovered. Still, to the very edge of the pile, she was deaf to all entreaty. Her last words however, betrayed much secret vacillation. She said "How can I go back?" The expression, with the look and action which accompanied it, immediately struck me, as importing 'how can I suffer the shame and reproach of such impiety

The usual *Poojah* being now performed she was hurried to her doom and employing the remaining moments of life in blessing her Family, and tenderly recommending her child to the care of her mother in law, she stepped upon the pile. A scene ensued which I shall never recollect but with horror and indignation. The Devotee's Father in law, who throughout the occasion had shown the most execrable anxiety to close the business, now came forward with a thick rope to tie her down; so that if any attempt was made to escape it should prove unavailable, but by the interference of Mr ———— he was frustrated in this design. Determined, however, not to be disappointed, if possible he next produced two long Bamboo poles, and would have fastened these across the pile, but being again prevented, he had recourse to a more infallible expedient to which it was not our province to make any objection. He heaped such an unusual weight of heavy logs of wood and faggots on the Bodies, as effectually rendered the living as incapable as the dead from even rising beneath their pressure. In this stage of the ceremony some of the mob cried out "*koon, koon, set fire to the Pile, light the Pile*" This being done, I only remained to witness a catastrophe that in fictitious tragedy would have been performed behind the curtain. As soon as the action of the fire caught her body, the strugglings of

this unhappy victim in the excruciating agonies of death amidst the devouring element would have melted a heart formed of adamant

Who within the pale of Christianity could view this scene without sighing for the depravity of human nature—who leave it without lamenting that practice so abominable should be tolerated—*Hurkaru*

December 16 1820

BRITISH INDIA

From the Military Register—London July 9 1820

Madras Feb 4 1820 — I have thank God no very brilliant events to communicate to you but if the happiness of man is the legitimate object of all Government it is good to learn that British India is at peace and that a temperate and radical reform is gradually going on under the Marquis of Hastings's administration The establishment of Schools and a Free Press are the moving principles by which this great advancement in the state of society will be accomplished unless checked by impious powers

On the subject of these Schools it is not necessary here to dilate Suffice it to observe that it is in the power of any Government arbitrary or free to educate the great bulk of its subjects and thereby to advance them in knowledge civilization and happiness in the shortest possible period

The establishment of a Free Press in Asia is in my estimation as useful and magnanimous an act as ever adorned the biography of any Statesman What —say its detractors is setting loose a parcel of printer's devils so great an act No—but setting loose all the intelligence of the age to work upon the public mind and conduct is an act of unrivalled benevolence Be it asserted that a Free Press is only applicable to an advanced state of Society I deny the position it is not founded in reason or experience I contend on the other hand that where least knowledge and most evil exist there is the greatest scope for improvement and I offer Scotland as a proof of the efficacy of Education and a Free Press It has been stated

by Mr Staveland, and Mr Fergusson, both able lawyers, that the Censorship here was unlawful, because by statute, it is decreed that no regulation shall be passed contrary to law. Now, by the law of England, all previous restraint on publishing is prohibited. But rest not the merits of the question on this strong argument? On the contrary, prove to the Legislature that the enjoyment of this freedom in India is contrary to good Government, and it is bound to prohibit it. There is another way of curbing the Press, namely, by exerting arbitrary power over those who write for it, and by subjecting those to banishment who assume a latitude of expression not approved by the Censor. This power was exercised by Lord Wellesley in cases of a treasonable nature, or for offences dangerous to the State, or in cases where the accused have no license to remain in India. You will readily conceive, and it would not be honest to conceal from you that a Free Press is not popular with men who have passed their mature age under despotic Governments. Even in England, it is not perhaps popular among the upper order of society. Let me gravely caution you, that nearly all the information you have *hitherto* obtained concerning the state of this country, has come from servants paid and pensioned by this Government. All honourable men no doubt, but still subject to the infirmities of man. It is, indeed, melancholy to reflect, that men born to freedom, should be inimical to a Free Press, but if reading and experience and reason can not subdue their obstinacy, time possibly may

The Marquis of Hastings, Governor General of India, has in the newspapers of Madras and Calcutta, been accused of having sent out two persons of the name of Hastings to *unhealthy* climates, the one to the East and the other to the West Indies where they *died* and for the *base* purpose of securing to his family the title of Huntingdon. This you must be aware, was touching his sensitive honour to the quick and it would seem as if some one inimical to a Free Press, had introduced the paragraph to irritate him. But this virtuous man, who would not tread on an insect allowed the shameful slander to pass unnoticed. Why not? Our friends do not send us and the Prince Regent did not send the Noble Marquis to India that we might perish. No, we were sent out here to serve our country, and to promote our interests, though many may fall in a climate so unnatural to our constitutions. How then

could such a falsehood injure the pure fame of Lord Hastings? It stood refuted in every bosom and his manly forbearance tended but to give further proofs of his attachment to our infant liberty. Attacks have likewise been made on our Chief Justice. He complained they say of these alleged libels to the Chief Magistrate *who desired him to have recourse to the law*. Conceive not however that I am the advocate for a licentious press. My maxim is that a great power when mischievously applied must be hurtful and when well applied beneficial in proportion to its strength.

You will rejoice to learn that Mr Elphinstone Governor of Bombay has done away with the Censorship of the Press. This wise Statesman being a friend to freedom and having experienced the benefit which had arisen in Bengal from the measure (scarce a day now passes that some abuse is not brought to light by the Press) adopted it the moment he came into power and thus proved himself a Public Benefactor.

To conclude it is my firm conviction that the diffusion of knowledge through the medium of Education and a Free Press will more than any other measure accelerate the improvement and heighten the prosperity not only of British India but of the surrounding world.

EUNOMUS AGAIN

Libertas est potestas faciendi id quod jure liceat

To the Editor of the Calcutta Journal

SIR

EUNOMUS seems one of those who sin against light and are not to be convinced by plain matter-of-fact arguments or he would rest satisfied with what already been urged against him.

That Government possess the power to send Europeans (English Scotch or Irish) to England whether they be in or out of the Company's Service if such persons by their conduct be underserving "the countenance and protection of Government" it would be useless to deny because this power is expressly vested in the Governor General by Act of Parliament but what does this prove? Is it hence inferrible that a Censorship is sanctioned by English Law? — I argue that it is not.

EUNOMOUS, however, ought to know that the illegality of a Censorship is not grounded solely upon the opinion of the eminent Lawyer and able Advocate to whom he particularly refers, for the Liberty of the Press is incorporated with and forms part of the Constitutional Law of the Land. The 'Liberty of the Press' says Mr Justice Blackstone, "is indeed essential to the nature of a Free State, but this consists in laying no *previous restraints* upon publications, and not in freedom from censure, for criminal matter, when published." Every Freeman, he adds, 'has an undoubted right to lay what sentiments he pleases before the Public,' although in the exercise of the privilege, he does it at his own risk, whether in England or India.

Let EUNOMUS produce or refer to any Regulation of the Indian Code, which either directly or by implication adverts to a Censorship. Let him point out any Ordinance, 'passed by the Governor General in Council, since the commencement of the Code in 1793, which subjects the Press to any restrictive power, and then it will be sufficient to tell him that the Rules contained in a Letter to England, although approved by the Board of Controul have not the force of English Law.

Suppose a person born in India, thought proper, either for convenience or profit, to use a Printing Press and Daily or Weekly to publish a Newspaper. Can EUNOMUS quote any Rule or Regulation to prevent or interrupt the publication? Such a person would if residing in Calcutta be subject only to English Law, and could not be at all acted by the 'prescribed Rules' which EUNOMUS so tauntingly draws our attention to in the *Government Gazette*.

The Court of Star Chamber, the first Restriction of the Press of England, prevented every man from legally writing without an Imprimatur from the State but those days are gone by, never, I hope to return. It is our boast to live under the Government of a Nobleman not more revered for his illustrious dignity than for his matchless vigour of understanding and exalted virtue. We have long known him to be in every sense of the word the Friend of Humanity as well as the Patron of Genius, and God forbid that we should do aught to forfeit his protection. The honest investigation of every subject, which it is *lawful* to investigate, will never incur *his* displeasure, much

less subject the meanest of us to temporary imprisonment or the permanent loss of liberty Collective wisdom and justice forbids any such apprehension

Calcutta, Dec 14 1820

I am, Sir, your obedient Servant
S —

December 22, 1820

MISSION COLLEGE

The preparations for commencing the Mission College having been completed, as we announced in our paper of last Thursday, the Lord Bishop of Calcutta repaired at an early hour on Friday morning the 15th instant, to the College ground near the Botanic Garden, where he was honored with the company of the Honorable J Stuart, Esq the Honorable J Adam Esq Major General Hardwicke Mr and Mrs Udney and a numerous and highly respectable Assembly of Ladies and Gentlemen, including Archdeacon and Clergy, collected to witness the interesting ceremony of laying the foundation stone When the company were sufficiently assembled the Bishop delivered appropriate Prayers and Thanksgivings on the occasion after which the following Inscription engraved upon a Brass Plate, was then read by the Reverend John Hawtayne, the Bishop's Chaplain

INDIVIDUE ET BENEDICTAE TRINITATI GLORIA
COLLEGII MISSIONARII
SOCIETATIS DE PROPAGANDO APUD EXTEROS EVANGELIO
EPISCOPALIS PRIMUM LAPIDEM POSUIT
THOMAS FANSHAW EPISCOPUS CALCUTTENSIS
PRECIBUS ADIUVANTE ARCHIDIAcono CAETEROQUE CLERO
RESPONDENTE ET PAVENTE. CORONADIE. 22 DECEMBERIS
ANNO SALUTIS MDCCXX
BRITANNIARUM REGIS GEORGI II PRIMO
PRINCEPS ILLE AUGUSTISSIMUS
QUUM REGENTIS MUNERE FUNGERETUR. LITERAS SOCIETATI
BENIGNE CONCESSIT.
QUIBUS PIORUM ELEMOSYNAS
PER ANGLIAM UNIVERSAM PETERE LICERET
HIOS IN USUS PROPAGANDAS
IN EOSDEM VIR. NOBILISSIMUS

FRANCISCUS MARCHIO DE HASTINGS REBUS
 INDICIS RELICITER PRAEPOSITUS AGRI
 SEXAGINTA BIGAS BENGALENSES AD RIPAM
 CANGETIS PROPE CALCUTTAM
 CHARTULIS ASSIGNAVIT.
 SOCIETAS VERO DE PROMOVENDA
 DOCTRINA CHRISTIANA
 PARTICEPS CONSILII FACTA
 GRANDI EST LARGITA PECUNIAM
 ILLA ITIDEM MISSIONARIA
 CUI NOMEN AB ECCLESIA DUCTUM
 NE TALI TANTOQUE DEESSET INCEPTO
 PAR MUNUS ULTRO DETULIT
 CHRISTI NON SINE NUMINE
 LATA HAEC FUISSE PRIMORDIA
 CREDANT. AGNOScant POSTERI
 AMEN

The Plate was then deposited and the Stone was laid by the Bishop assisted by Mr Jones the Architect the Bishop pronouncing

In the Name of the Father the Son and the Holy Ghost one God Blessed for ever I lay this the Foundation Stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts to be commonly called and known as Bishop's College near Calcutta

After another short prayer the Assembly were dismissed with the Bishop's Blessing

His Lordship and Mrs Middleton now led the way to breakfast which was very handsomely and well served up in a neat Bungalow erected for the purpose and in an adjoining tent where about forty persons sat down. The plans of the College were exhibited and were much admired as was also an elegant Drawing executed and liberally presented by G Chinnery Esq.—The College we learn will consist of three piles of Building in the plain Gothic Style disposed to a quadrangular form the fourth side being open to the River — The principal Pile will comprise a Chapel to the East divided by a Tower from the Hall and Library on the West and the Wings or Side buildings will form dwellings for the Professors with Lecture rooms and Dormitories for the Students the whole being calculated to

combine comfort and convenience with an elegant simplicity. After breakfast the company proceeded to view the ground, which is now in great measure cleared, and it was impossible not to feel that a happier spot could not have been existed with respect to its convenience its retirement, or the beauty of its situation —Govt. Gaz

December 23 18°0

From a Correspondent — We were highly gratified in witnessing the examination of the scholars of the Durrumtollah Academy, on Wednesday, in the various branches of education

The respectable attainments of the Pupils their orderly good conduct and modest behaviour, are proofs of the unremitting application of the Teachers

Several of the young men have acquired great proficiency in Geography the use of the Globes and Maps the Mathematics Geometry and Trigonometry, and a still large number exhibited great readiness in Book keeping upon a principal (principle) and system entirely of Mr Drummond's own invention. The English Exercises and Grammar was (were) admirably performed — and the recitations was (were) highly respectable and gained great applause from a very respectable and numerous assembly in whose presence gold and silver medals &c. were awarded for merit in the several branches of education —*Hurk*

December 23 1820

A NATIVE'S REMARK.

To the Editor of the Calcutta Journal

SIR,

Through the medium of your Journal allow me to put a question to your numerous readers which occurs to me from a conversation I had the other day with a very well informed Native (though he was not educated at Serampore nor has he had the opportunity of learning all the various arts of Europeans.) This Native observed the other day an account in the Papers of a Dinner which had been given by the first Gentlemen of the Settlement in point of rank to a very good and deserving character on the occasion of his leaving India at which many Toasts were drunk on various subjects but none it would appear of the sort which judging of the English character seemed to

give him (the Native) a thorough satisfaction I speak his own words I do not see any other than great men in the English list, whose names have been toasted Why did they not, in their usually kindly expressed manner, drink to the health of the poor and deserving likewise? I am afraid, observed my ignorant Friend that only Gentlemen were present, and feeling as Gentlemen, as the term goes, that they forgot the welfare and interests of their commoner bretheren ' Pray, Sir either enlighten me yourself on this knotty point, or leave the door open to others by inserting the Query of your humble Servant,

PLEBEIUS

A POWERFUL APPEAL

To the Editor of the Madras Courier

SIR,

A Gentleman who highly appreciates the compassionate and generous sentiments which must have prompted the Editor of the Courier to give a place in his columns, to a late letter subscribed COUNTRYBORN taken from some Bengal Paper, ventures to transmit to him the accompanying the Appeal, on the same subject The writer of these observations has been studiously brief, and he would earnestly solicit their publication in this or in any other manner which might appear to the Editor more proper

AN APPEAL

The regulations of our Indian governments have prohibited persons of this description under the general designation of descendants of Europeans from possessing in common with other Natives any property in land or any concern in farming, and if it is not the law it is certainly the practice to hold these persons ineligible to all the inferior offices of trust and consideration in every department of public affairs

It will not be denied that these are heavy disabilities to impose on men in their own country — The British born subject leaves his native land and the countless blessings it bestows with a full knowledge of the restrictions incident to his residence in India He voluntarily incurs a condition under which all other avenues to fortune are laid open to him in these prosperous dependencies of the Empire In the land of his birth

he labours under no disabilities — He may seek as a boon the permission to acquire property in land in this country, and most devoutly is it to be wished for the best interests of India, that such permission may specially be granted to him — But to prohibit persons of colour from purchasing or holding land is to divest them of a right and to do violence to the character of British legislation

Whilst these or similar exclusions remain inscribed on the statutes of our Indian governments, may not the person of colour be permitted respectfully to inquire whether in his case alone the natural right to acquire all property in like manner with his Countrymen shall have no existence — Whether exclusion, which in European countries would be pronounced as partaking much of penal inflictions should as applied to him bear no character of severity? — May he not be allowed to deprecate a course of policy, which would seem to view his condition and welfare as no object of public concern, which would treat his claims on his natal soil as beneath all around him and himself as inferior in civil and moral capacities even to the people to whom in a thousand instances he is allied in the closest degree by his maternal lineage

But probably it will be alleged, that the prejudices of Hindoos may be offended and that any new class intermixing indiscriminately amongst them must be viewed as Intruders Yet in what consists the reasonableness of thus describing persons who are now not only an indigenous race, but who also by their maternal lineage do in fact derive a descent from the Aboriginal people — It has pleased the Divine Providence to raise up this new community under the British Crown, and harsh indeed are those obliquities of opinion which would view as an evil a rising population whose hopes and whose objects, whose prepossessions and affections must all fix in one ardent sentiment for the prosperity and permanence of British sway

But it may not be amiss to employ a few words to the consideration of Hindoo prejudices with reference to this subject. Is it not familiar to us all that the Hindoo is as flexible and accommodating in all that concerns his worldly interests and indeed in all ordinary matters as he is inaccessible and strict in matters of caste or of custom or of creed? Has the Brahmin of the City, more than the Soodra, any hesitation in entering the house of a European for his own purposes? and

do not most of them engage in the intimate intercourse of business with Europeans and all Soodras serve them in domestic offices? — Is the Hindoo of the Village less eager than his Brother of the Town to benefit as he may by a more extended intercourse? If we take the trouble to look a little closely into the interior of Hindoo Town we shall find it mostly composed of tribes differing in their habits very much from each other and we may convince ourselves of the futility of opinions resting mainly on supposed repugnancies of this kind. The man of colour brought up in English principles and intelligence and acquiring from childhood a perfect knowledge of native languages and native peculiarities must make a bad use indeed of these great advantages if he does not gain the esteem and confidence of a people who from what ever cause have often but little confidence in each other — A comparative few one in thousand may eye with dissatisfaction his acquisitions in land or any other acquisitions but this be it remembered is not prejudice but something of a very different character. In this spirit the Hindoo mechanic or manufacturer or tradesman might next allege that he too was interrupted in his vacations. Strange indeed are the conclusions at which we must arrive when the prejudices of one class of people are considered as transcendant over the natural rights of another class — Do we not observe the Mahomedan and Hindoo landholder notwithstanding all the repugnancies of their creed their opinions and habits intermix in perfect harmony in all the concerns of business? and amidst all the anomalies of the Hindoos the proscription of the lowest class or of any class from the possession and cultivation of land is certainly not now to be found.

Allowing to our Hindoo brethren every praise for those good qualities they certainly possess it will scarcely be contended that their real prejudices and not those that are imagined for them can contribute to qualify them the better to act a faithful part in the dissemination and practice of the pure and impartial principles of a British government — We know that these prejudices too often dim and distort all sense of equity to each other and they confine all a man's social feelings to the welfare of his own caste or connexions or little Community — Speak to this man of his duties to the state or to society and he wonders at the credulity which would believe in their existence. That power is pelf in the universal maxim and yet with what

shew of reason or of justice shall it be believed that persons of colour of adequate education capable of appreciating English intentions docile to admonition and inspired with English principles shall be less fit and worthy instruments than the Hindoo or Mahomedan to assist in the high desings of British to her Indian population

December 24 1800

FRIEND OF INDIA

THE WORSHIP OF SUTYA NARAYAN

It is a common practice among the natives when they are anxious to obtain any boon or to avoid difficulty and danger to perform the worship of Sutya Narayan or the true Narayan one of the names given to Vishnoo. It is customary to vow worship to him under this name on the commencement of any undertaking which is generally paid on its successful termination. For this there is no authority in the shastras nor is the divinity who is thus supposed to avert misfortune and to confer favor specially mentioned. His attributes and his credit have grown up spontaneously from the credulity of the people and the belief in his power is perhaps more widely extended and more deeply imfixed into the mind than that of the other gods who have so long claimed adoration. The learned affect to despise him—but with this small exception he appears to be the current deity of Bengal. If a farmer loses his cow he vows a few gundas o' cowries to Sutya Narayan if a rich man institutes a cause in court a vow is made to this deity and if he be victorious he performs the vow before the whole village. The mode of worship practised on these occasions is exceedingly simple. A quantity of food is collected and offered upto Sutya Narayan a little book is read containing instances of his having fulfilled the wishes of his worshippers and of his having revenged himself on them for some trifling neglect in the ceremonials of worship or for having forgotten him in time of prosperity at the close of each chapter the assembly clap hands and cry out Huree bol and on the conclusion of this recitation each one partakes of the food which has thus been consecrated and with firm reliance on the merits of this deity prefers in his own mind whatever wish may be uppermost and returns home. On this occasion it is the practice never to collect any quantity

of food, or to offer any sum of money complete, but always with the fraction of a quarter, as a seer and a quarter of rice, or three, four or five seers and a quarter a rupee and a quarter, or any larger sum with the addition of a quarter

The books thus read are written in measured numbers in the Bengalee language. The composition is the work of some village bard, and the matter is drawn from his own fertile imagination. The instances he adduces of the power of the god are not founded on fact, but are invented by himself. He is therefore at liberty to exhibit the deity under any form he pleases, and subject to all those ignoble passions with which his own mind is filled. The deity he thus exhibits is a prototype of himself with the addition of boundless power, and from this impure source are his fellow-countrymen, as far as they read, and believe (and they do believe with inconceivable tenacity) to form an idea of the majesty, power, goodness, and condescension of God. To the poor and ignorant, those deities however low they may be in the Calendar to Bruhma, from whom they expect immediate relief, to whom they resort on all occasions whose anger they dread, whose power they attempt to propitiate, are all in all. These are their only real gods on these they trust, and they have no particular thought about the other deities whom the learned have created. Each province has a distinct work of this nature, in which the principles are the same though the story varies. The number of works composed under this title we have not been able to ascertain, but since, after a limited search we have found more than eight, there is every reason to believe that they are exceedingly numerous. We here present the reader with the outline of one of these works.

A poor mendicant brahmun lived at Kashee poorā, who was in the habit of meditating on *Sutya Narayan*. On his way, he one day meets this divinity, though himself unable to recognize him as the lord of the three worlds. Being accosted by the form which the god had assumed he replied that he was a poor brahmun who lived by begging—had meditated at *Sutya Narayan* for years who says he though the supporter of the distressed makes not himself visible to me nor relieves my distress. This awakens the compassion of the god, who resumes his divine form of four hands and says, 'I am *Sutya Narayan*, knowing thee to be faithful I have revealed myself

I will banish thy poverty and crown thee with magnificence it thou wilt worship me with a true heart. The brahmun overjoyed makes his obeisance to the ground and exclaims 'My night of affliction is turned into a suspicious day. But how shall I who am poor and destitute worship thee?' The god smiling said 'Think not that much wealth is required to propitiate me one seer and a quarter of atta a seer and a quarter of milk and as much of our milk, honey, ghee and sugar as thou canst obtain—with these articles worship me after collecting thy friends and relatives meditate on me in faith and offer up the articles mentioned. Having circumambulated the collection of offerings meditate on me again with undisturbed mind and thou wilt obtain all thy desires. Let the assembly repeatedly bow their heads and partake of the sacrificial articles, contemplating me in the various ways their necessities demand. Those who worship me with sincerity shall obtain the accomplishment of all their wishes. Saying this he becomes invisible. The brahmun overjoyed with the interview hastened to the town to beg and to his great astonishment obtained extraordinary donations on the road and returned to his house laden with the articles for sacrifice. He informs his wife of the joyful turn in his affairs who collects her friends and relations together. In the evening the brahmun performs the sacrifice according to the directions of Narayan and soon after rises to wealth and honor.

The report of this poojah and its consequences were rapidly circulated. Hearing of the story some woodmen assembled and having cut wood went to sell it that they might perform the sacrifice. One of them overcome with thirst on the road lays down his burden and proceeding to the house of the fortunate brahmun enquires his occupation the object of his worship and the means through which he had acquired wealth. The brahmun informs him that he is indebted to Sutya Narayan for his elevation and that his mind is constantly fixed on his benefactor—The woodman makes his obeisance, and repairing to his companions informs them of his interview and that through the favor of Sutya Narayan the mendicant brahmun was become lord of Kashee poora. They unanimously agree to sell their wood and with the produce perform a sacrifice to the bestower of wealth—Having sold their wood they collect the offerings, and on their arrival at home

inform their wives of the events of the day, and assemble their friends who on hearing the story, fall down in adoration to the wealth giving divinity. The ceremony proceeds, and each one inwardly revolving the object of his wishes, with a reliance on Sutya Narayan partakes of the food. The third chapter closes with saying, that the woodmen became rich erected splendid houses and rode about on horses and elephants—and that the whole was the reward of their devotion.

Another story illustrative of the efficacy of worshipping Sutya Narayan and the misery of offending him, is as follows—*Oor do mook*, the son of a king performs a sacrifice to Narayan on the banks of a river. While engaged in the ceremony a merchant lands from his boats laden with goods and enquiring the object of the assembly, is informed that it is to worship Sutya Narayan, whose attributes are beyond utterance, who gives child even to the barren wealth to the indigent and sight to the blind when worshipped with a view to the attainment of these objects. The merchant joining the sacrifice exclaims. Hear what I desire. There is no son or daughter in my house. I fear I die childless—who then will perform my funeral rites? I therefore beseech of Sutya Narayan a son or daughter. If I obtain either I will acknowledge his divinity. I will then worship him with splendor, and erect a magnificent monument to his honor. The merchant departs home and continues for a long time anxiously waiting the desired boon. At length his wife presents him with a daughter, her hand resembling the moon her waist equal in beauty to that of the lion and of such an exquisite form as to attract the admiration of the three worlds. Infancy passes and she arrives at the age for marriage. In the beautiful village of Canchonpoor a most desirable bridegroom is found—but the marriage ceremony is performed without any offering to Sutya Narayan who is instantly offended. The father admits his son in law into partnership departs with a rich freight and opens a warehouse in the capital of the kingdom. Sutya Narayan in the display of his vengeance sends robbers to the place who steal the plate of the chief man. The cutwal perambulates the streets in search of the thieves, and not finding them sits down in despair trembling for the safety of his hand. In this juncture Sutya Narayan speaks from the air, and

informs them that the two merchants had stolen the plate. The merchant and his son-in-law are bound and carried before the king, who seizes all their merchandize and sentences them to twelve years confinement. Thus to instruct mankind does Narayan amuse himself with mortal concerns.

The mother and the daughter at home look out anxiously for them and are obliged gradually to sell all their jewels, household furniture &c. They make inquiries of every traveller, but gain no intelligence. They thus pass twelve years of their existence, after which they are constrained to enter into the service of a brahmun whom the daughter one day sees performing the worship of Sutya Narayan. She joins in the ceremony, eats the sacrificial articles with profound obeisance, and puts up a prayer for the return of her husband and father, promising to devote her life to the service of Narayan if he be propitious. The mother chides her on her return for the delay, when the daughter relates the occasion of it and says, that in this last age of the world, Narayan becomes incarnate and fulfils the desires of his followers. The mother on this determines to perform a poojah and after begging round the town sits down to it in the evening. While they are thus engaged Sutya Narayan in the form of a brahmun appears in a dream to the Raja who held the husband and father in confinement and says 'Awake O king I am, Narayan. If thou desirest the salvation of thy soul and thy kingdom release the two men whom thou hast confined for twelve years. Awaking in the morning the king sends for them enquires their names and occupation orders them to be instantly released and invites them to an entertainment. In return for his injustice he asks their forgiveness for his inadvertence and dismisses them in peace.

With sounds of joy the merchants leave the city on their return home. Sutya Narayan appears to them in the form of a Sunyasee and enquires with what their vessel is laden. They reply with leaves. The deity offended at this dissimulation replies so let it be then. On this all the gold is instantly turned to leaves the boats become light and the merchant is thunder struck. The son-in-law advises him to seek out the sunyasee. On finding him they fall to the ground and enquire of him "What god art thou what incarnation? wherefore hast thou blasted our hopes? He asks in reply why they thus accost him and denies having done any thing

The merchant says thou hast turned my gold to leaves Sutyā Narayana smiling replies Didst thou not at the first sacrifice prefer to me a request for a family and promise me a golden standard? has thou fulfilled thy promise? This recalls the circumstance to his recollection he puts his cloth round his neck and intreats forgiveness promising to sacrifice to the amount of a lac of rupees Pleased with his submission the god repairs to the boats and with his mendicant jug sprinkling the lading transmutes the cargo of leaves to gold The merchant departs homeward beseeching Sutyā Narayana to assist him in his journey through life

On the news of their arrival at the ghaut the daughter overjoyed throws down the sacrificial food in her haste to meet her husband. Sutyā Narayana is again enraged and sinks the boat which contains her husband The father is overwhelmed with distress and taking his daughter in his arms bewails their affliction The daughter appears inconsolable and determines to forsake life on the funeral pile The parents attempt to comfort her and assure her that Narayana will again be propitious Narayana upon this speaks from the air Your son in law has perished through the fault of your daughter she threw away my offerings and I have slain her husband The father falls on the ground and intreats forgiveness Narayana replies Let your daughter return home and eat up the food she has left Till this be done her husband comes not to life The daughter obeys his command the boat rises from the water and the youth is restored to his family The father expends a lac of rupees in a splendid sacrifice to the disposer of affliction and prosperity and erects a golden pennon The book concludes with the praises of Narayana and with a recommendation to all to avoid displeasing him and to repose the highest confidence in his favor

From this specimen it is easy to observe that these legendary tales absurd and monstrous as they are differ wholly from tales fabricated in Europe in that they have an immediate object in view that of exalting some kind of gainful worship and of infusing terror into the minds of those who from any motive whatever may be unwilling to fall in with it And when we consider that the gross ignorance of the people renders nothing in these tales monstrous or incredible in their view it is easy to conceive what a hold these must

have on the weak and superstitious mind and what a source of gain these become on the one hand, and of terror and misery on the other. Meanwhile it is not difficult to trace in the whole of this strong impression made on the public mind, by these reports of the imagined power and beneficence of a deity, not known as an avatar, and hence even in their view almost an oblique object of worship those feelings, which under the influence of Divine Revelation might be changed into the reverential fear of the true God which would purify the mind from every vice. From a people in such circumstances who would withhold the Sacred Scriptures able to make them wise unto salvation? or who would despair of their affecting their minds? This indeed is not expected without the intervention of Almighty power by any who are duly acquainted with the blindness and innate depravity of the human mind. But while the power of God is acknowledged to be all prevalent in every nation, is there any thing in the circumstances of the Hindoos which peculiarly excludes hope? Is that disposition that mind which receives so strong an impression from these absurd reports of the kindness and the anger of an imaginary god more unfriendly to the reception of the gospel than that Sadducean collousness of mind so often seen in Europe, which causes men to deride the thought of there being any one that rules the affairs of men?—any object of future fear?—either angel or spirit—or heaven—or hell? Yet among these does conscience occasionally exert her power? Divine grace can shew her trophies even among these and is our Redeemer a God nigh at hand and not afar off? Is he able to triumph over the heart of the most hardened infidel and not over that of a superstitious Hindoo alive to every impression of a power superior to himself? All this vacillating arises from nothing less than a disbelief of the power of God or of the Divine promises. If the heathen be given to the Son of God for his inheritance and the uttermost parts of the earth for his possession has India no share in this declaration? If the whole earth shall be filled with the knowledge of God shall India and Eastern Asia be excluded which contain the greater half of the family of man? Let reason herself judge

BL 13 ~~UNDER RESERVATION~~

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